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VOLUME XXVI
NUMBER SEVEN

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GRAND RAPIDS, MICHIGAN

Selected Short Sermons
by Earl Riney

Limitations are our own, not God's.

* * *

Freedom without obligation is anarchy; freedom with obligation is democracy.

* * *

God gave us our memories so that we might have roses in December.—J. M. Berry

* * *

In permanent marriage husbands and wives must practice a wise forgetfulness.

* * *

If you want to win a man to your cause, first convince him that you are his friend.

* * *

Of all vocations the Christian ministry is the most sacred, the most exacting, and the most humbling.

* * *

Overconcern about oneself makes one think too much in terms of who is right, rather than in terms of what is right.

* * *

Some people say they have little or no time for prayer. This is a mistake, we all have time for the things we consider most important.

* * *

We do not have to be just like others to be liked, we can have team feeling with others even though we differ from them in our beliefs and interests.

* * *

The future of millions of men and women and little children in the world will be determined by what ordinary people like you and me think and say and do.

* * *

Lincoln welcomed criticism when he knew that it was sincere, founded on knowledge and given in a spirit of helpfulness.

* * *

The release of atomic energy suggests to the Christian that back of this display of cosmic energy is a directing being who not only creates the universe but sustains it.

* * *

There is the power of God which will lift our world from the morass of its chaos and conflict if only we are able to release and channel it.

* * *

It isn't those who always talk about us, but those who are sincerely interested in anything we have to say, whether it concerns ourselves or them, who carry off blue ribbons.

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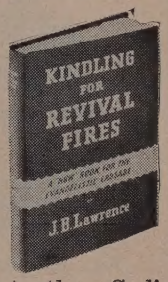
by J. B. LAWRENCE



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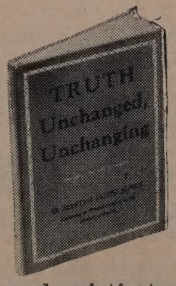

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THE EDITOR'S DRAWER

Post Office Losses

Last month we published an editorial concerning the proposed postage rate increases which will seriously affect magazine mail. A day or so after the issue was released we noted an item in the Hoover report which showed one of the big losses in handling the mail. This report showed that the postal cards which are sold for one cent, including the postage, cost the Post Office Department 2½ cents delivered.

It is, of course, a whale of a price for printing in the first place. The losses on this particular item, after transportation and personal delivery are included must be tremendous.

But there seems to be no logical reason to expect the second class mailing publications to subsidize this for the general public.

William H. Leach

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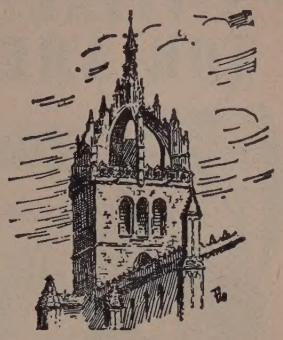

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on a
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By sending you the following information we understand that we will receive an analysis of our fund-raising potentials and other advice requested without cost or obligation. Some of these figures are tentative and inaccurate as they are only personal opinions.

1. Purpose of fund _____
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   a. Number of givers _____ _____
   b. Amount to be collected on unpaid pledges____ $_____
   c. Three largest gifts to building fund $_____ $_____ $_____
   d. Date of last building fund campaign _____ _____
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   (Subtract 3 and 4 from 2)
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6. Amount that can be borrowed _____ $_____
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8. Balance that must be raised _____ $_____
9. Amount expected from non-members _____ $_____
10. Last year—Amount of budget $_____ Number of givers _____
11. This year—Amount of budget $_____ Number of givers _____
    a. Total number paying weekly on budget pledges _____
    b. Amounts of 3 largest budget gifts $_____ $_____ $_____
12. Number of members _____ Number of families _____

Name of church _____

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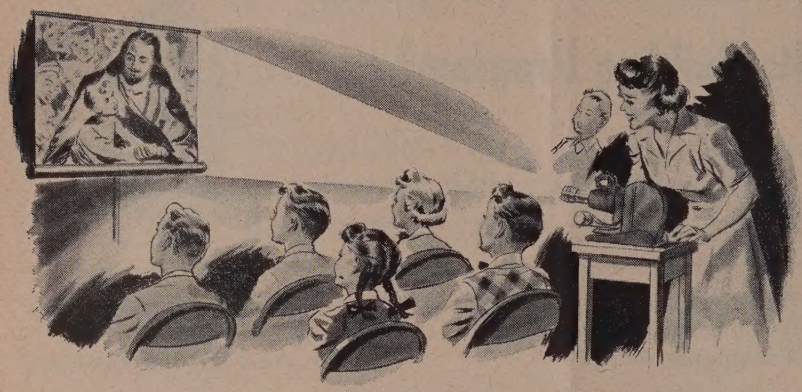
A VITAL HOUR FOR AMERICA'S CHILDREN



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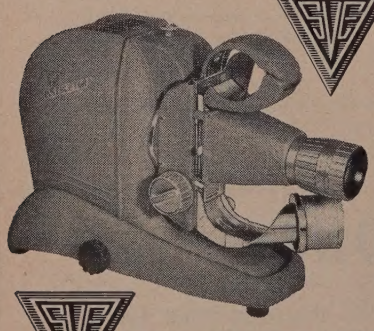

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Ministerial Oddities

Collected by Thomas H. Warner

Sabbath Observance

Last summer, *Reynolds,* a socialist paper, asked a series of questions. "What sort of a Sunday do you want? Do you want the present God-fearing day in which you can do little but fear God, or the wicked 'Continental Sunday' where, if you get the urge, as most foreigners do, you can go to church in the morning, and watch cricket, football or racing in the afternoon? And maybe a theatre at night instead of the pictures. Today, the battle for your soul is joined and it promises to be a better scrap than any staged by Solomons, the king of sock."

* * *

Beside the heavily-padlocked gate of Dane Valley children's play-park, stands a new black-and-white notice, "Closed on Sundays," according to a *Daily Herald* reporter. Inside the park there were fifty under 12's laughing and shouting as they pushed swings, pulled a roundabout and careened down a slide. Other children on their way home from Sunday School climbed over the fence. A policeman remarked to a passer-by, "I have no intention of turning the kiddies out."

* * *

Raising his arms to his crowded congregation in Christ Church, Cockfosters, the vicar declared: "If I did less than my duty on this issue, the sooner I drop dead the better." The issue, which involved the 5,000 inhabitants of this residential suburb of London, was: "Shall there be Sunday afternoon cricket on the Cockfosters Cricket Club ground adjoining Christ Church?" His answer was an emphatic, no.

* * *

A small ultra-orthodox sect, known as Watchmen of the City, were reported seeking permission to leave Israel and migrate to the Arab-held section of Jerusalem. The reason: Too many of the brethren were forgetting the ancient injunctions to refrain from worldly activities on the Sabbath.

* * *

A bitter controversy is going on in Britain as to the advisability of holding political meetings on Sunday. Apparently the Socialists favor it while the Conservatives are opposed.

* * *

Appeals to politicians for "sober truth and restraint" in general election speeches was made by Dr. Fisher, the Archbishop of Canterbury. In the *Canterbury Diocesan Notes,* the pri-

(Turn to page 14)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVI
NUMBER 7
APRIL, 1950

Communistic Churchmen?

THE attacks on so-called communistic churchmen have become virulent in the past few months. John Flynn's chapter in his book *The Road Ahead* which he entitles "The Kingdom of God," flays with intensity The Federal Council of the Churches of Christ in America. Stanley High's article in the *Reader's Digest* deals with the so-called pink fringe in the Methodist Church. The American Council of Christian Laymen which has its headquarters in Madison, Wisconsin, has made a quite inclusive charge of communism against many of our leading churchmen. Christian people are puzzled and worried.

The editor of *Church Management* knows hundreds, perhaps thousands, of churchmen. They are of differing theological and social backgrounds. We do not know a single one who is a communist. Nor do we have evidence of a single American churchman who is a communist.

On the other hand we know hundreds who have developed such sympathy with the underprivileged people of the nation and the world that they have endorsed many movements to protest against social and economic systems which perpetuate poverty and social disease. We know many who have been supporters of the Communist front organizations accused by the House Committee on Un-American Activities of being subversive. We are reserving judgment on the communistic tendencies of many of these organizations.

On the whole we liked John Flynn's book. But the chapter devoted to the church is certainly a blind spot. He is evidently so unfamiliar with church history and practices that he is unable to distinguish between a theological and a political controversy. In a review of the book published in *Church Management* we omitted any reference to this chapter. We did not want to prejudice the rest of the volume and we did not think that the book would have the reading it seems to have been getting. This editorial may somewhat atone for that error of judgment.

Stanley High's article deals with the Methodist Federation for Social Action. By all commonly accepted standards Mr. High should have reliable information. His earlier years of a rather irregular professional career were spent in the Methodist Church. We can remember when he was, at one time, among those classified with the leftists. The reading of the article has not changed our conviction that while this Methodist group has been directed by left winged social leaders we have seen no evidence of communistic membership. Some, we are willing to admit, such as Harry F. Ward and Jerome Davis go pretty far to the left. But we still believe that they are actuated by Christian idealism not political communism. Bishop Oxnam, of course, is not a communist.

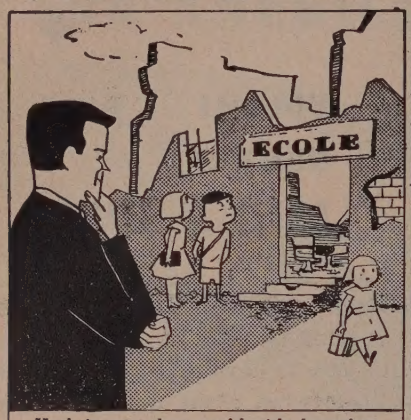
The explanation of the whole thing probably lies in the fact that a fear of a war with Russia has produced an hysteria in which the first line of defense is to call everyone who does not hew the nationalistic line a communist.

There is a special obligation resting upon preachers to interpret the social views of the churches in such a way that these reckless accusations will have little credence with the people in the pews. Churches definitely have the right to explore social and economic areas. You should raise your voice to defend that right.

Still, we want nothing we have said in this article to be interpreted as a blanket commendation of all of the church statements on state, business and labor. There have been many social statements which condemn the profit motive and individual initiative which we cannot conscientiously commend. They have been framed by men who have never carried the burden of business administration or exorbitant taxation. They arise from a passion for justice rather than actual experimentation. These things we are willing to grant and point out.

HOPEFUL HERBERT

BY CAULEE



Herb is sure that world-wide learning
is the first defense of peace,
And that men must know their neighbors if world battles are to cease,
But, alas, in many countries that have
felt the scourge of war,
All the finest schools were leveled,
teachers perished by the score.

3

That's why Herbert is so happy that
UNESCO's* on the scene,
Working for the spread of knowledge
and the free exchange between
Men of every creed and nation
who can help the world to see
That the better life we're after
must be built on unity.

United Nations Educational, Scientific and Cultural Organization

Herbie sees UNESCO's program
brings new promise and new hope,
With each school that it's rebuilding
and each borrowed microscope;
And each well-attended conference,
giving scholars far and near
Opportunities to gather
and discuss the facts they hear.

We must teach
Our own young people

To be top-notch
Neighbors, too —

For if you
Work for the U.N.,

The U.N.
Can work for you!

But, even at that, they probably come as near interpreting business as business ever comes to interpreting the church.

But to a direct question as to whether or not communism has bored into the Protestant church, the answer is a definite "No."

The Cloudy Horizon

I RECALL a conversation with my Father, the hero of "Vignettes of an Ecclesiastical Rebel." It was way back when I was a college student.

"I have always tried to obey the Ten Commandments," he said. "But in this particular period when I see you with youthful energy entering the most promising era of human history I admit that it is difficult not to covet. I should like very much to have the privilege of living in the golden era just ahead."

Perhaps his father told him the same thing a generation before; and perhaps his grandfather had given the same hope to his father at an earlier date. I have a feeling that the fathers through history have been seeing their children entering a golden age which is already at the horizon.

But suddenly this prophecy has ceased. Parents are no longer enthusiastic about a bright future which lies beyond. They are cautious in the use of rosy prophecy.

This was the impression I received from an informal luncheon a few days ago as a few men of mature years discussed the world situation. One of these men is a contractor. He has two strong boys entering active life. Both have had engineering training and both are going into government work.

"Why," he was asked, "do not your boys carry on the business which you have established?"

"I would not wish it on any young man, let alone my own sons. Persistent, growing government and labor restrictions have taken away any thrill I ever had with the business. More and more profits are going to be gobbled up by increasing taxes. My boys are wise. The real security in the future will be with those on the government pay roll."

A second spokesman was much younger. His wife had just given birth to their second child. Now they had two girls. They had hoped for a boy. But there was a bright side to this picture.

"At least she will be free from military draft," he said.

A third spokesman told of his one son joining the police force in the city.

"Why that career?" he was asked.

"One can retire on a pension in thirty years," he pointed out.

Perhaps this is a true picture of the mind of

(Turn to page 73)

The New Liturgical Revival

by Norman Victor Hope

The author who is professor of church history at Princeton Theological Seminary appraises the present-day liturgical revival. His paper will answer many questions which have come to the minds of "Church Management" readers.

NO OBSERVER of contemporary church life can fail to be struck with that trend in public worship which has been variously called the "liturgical revival' (Heimsmith), the "renaissance of worship" (Ker), and the "recovery of worship" (Fiske), and which Heimsmith rightly describes as "certainly one of the most significant church movements of our time."*

Certain features of this movement make it peculiarly interesting and noteworthy. For one thing, it has not been confined to one or two countries, but has taken root and flourished throughout most of Christendom. It has, for example, taken a strong hold in the United States and Canada, and likewise in Great Britain. But it has also affected profoundly such non-English-speaking countries of the European continent as Germany, France, Holland, Switzerland, and Sweden. Again, it has influenced not only churches whose worship has traditionally been liturgical in form—such as the Episcopal and the Lutheran—but also churches belonging to the "free" or non-liturgical tradition of public worship, such as the Baptist, Methodist, and Congregational denominations. For instance, in the issue of *The Christian Century* for October 26, 1949, Dr. Hillyer H. Straton, the eminent Baptist minister, describing how his mind has changed during the past decade, says this: "Starting as an evangelical with very low church views, in the past decade I have seen both the value of and the need for liturgy. I now have a keen interest in the development of a worship program that is dignified, vital, and suffused with the presence of the spirit of God." Once more, in some ways as interesting as any feature of this movement is the fact that it has influenced even the Roman Catholic Church, that *ne plus ultra* in ecclesiastical altitude. It might not be supposed that the Roman Church—so deeply liturgical through and through in its public worship—could be the subject of any kind of liturgical revival; but, in fact it has been, and still is. "The Liturgical Movement" in the Roman Church is "a school of thought much influenced by the writings of Romano Guardini and Karl Adam, which originated among the Benedictines in Germany, and now has a considerable following in France and has influenced a small minority in England. Its aim is to teach the people not only to appreciate and to understand the Mass more intelligently, but also to take a fuller, more active and articulate part in it, and among other things it is in favor of the Mass being said in certain circumstances in the vernacular."† Though not welcomed with any enthusiasm as yet by the Papacy, this movement appears to be affecting Roman Catholic thought and practice to an appreciable degree.

In the words of Friedrich Heiler, that German convert from Rome to Lutheranism who has been one of the leaders of this liturgical revival on the European continent, "A liturgical springtime has come upon us."

This liturgical movement has found expression in several ways, principally the following: In the matter of church building, sanctuaries have been erected with a divided chancel instead of that central pulpit which for so long was a distinguishing feature of Protestant church architecture. Many books of Common Order and Common Worship have been issued by official church bodies—not in any mandatory sense, to be sure, but in order to afford competent guidance and suggestion for ministers in their conduct of public worship. In theological seminaries, courses have increasingly been introduced dealing with the history and principles of liturgics. In the regular services of public worship, to an increasing degree, liturgical elements have been introduced. Time was, and not so long ago either, when everything which took place in the service up to the sermon was included under the generic and disparaging title of "the preliminaries." But more and more the sermon is coming to be regarded as only one element in a total liturgical service which includes prepared prayers, responsive readings, repetition of the Lord's Prayer and sometimes the Apostles' Creed, choral responses by the choir and/or the congregation, etc. Increasingly, the sacrament of the Lord's Supper is being recognized as standing at the very center and heart of the Christian faith, and therefore as demanding more frequent celebration as well as enhanced prestige; so that, for example, as W. D. Maxwell says, " . . . in Scotland monthly communion is now common and weekly communion is not unknown" (*Outline of Christian Worship*, p. 126). And the "Christian Year," with its ceremonial cycles of Advent, Christmastide, Epiphany, Lent, Eastertide, and Trinity is being increasingly observed, even in churches such as the Church of Scotland, which at the Reformation condemned even the celebration of Christmas as "popish."

Such, then, is something of the many-sided expression which this liturgical movement has found, and is finding, in contemporary Christendom. What are the causes which have brought it about? For one thing, historical research into the origins and the development of public worship in the Christian Church throughout the centuries has been carried on most diligently and fruitfully in practically all important branches of the Christian church, especially since the middle of the nineteenth century. The Scottish Church Service Society, for example, formed in 1865, has done admirable work in tracing the history of public worship in the Church of Scotland since the Protestant Reformation of the sixteenth century; and its leaders have not only made public their findings in the historical field, but have also directly stimulated the liturgical revival in Scotland by issuing *Euchologion: A Book of Common Order* (first edition, 1867), described as containing "forms of prayer and administration of the sacraments, and other ordinances of the church." Again, investigation of the public worship of sixteenth-century Protestantism has proved quite conclusively that liturgical order was given a prominent place by the Reformation fathers, not merely in the Anglican and Lutheran churches, but like-

*"The Genius of Public Worship" by Charles H. Heimsmith. Charles Scribners Sons. Page 156.

†"The Church of Rome: A Dissuasive" by Richard Hanson and Reginald Fuller. Pages 147-148.

wise in the Reformed. Thus, Dr. W. D. Maxwell has examined the Order of Service which Calvin employed in Strassburg between 1538 and 1541, and then, subsequently, in Geneva, after his return there in the latter year and he has shown that this Order was derived ultimately from the medieval Mass. Again, John Knox, Calvin's disciple, introduced into his native Scotland at the time of the Reformation his *Book of Common Order*, which regulated worship in the Protestant Church there between 1564 and 1645.

New Aesthetic Appreciation

Aesthetic reasons as well as historical have played their part in bringing about this liturgical movement. In recent years, there has developed an increasing sensitiveness to, and appreciation of, beauty in many areas of life, so that the whole level of artistic taste has been raised. For instance, reproductions of great paintings have been sold in large numbers, and great music has been popularized by victrola records and radio broadcasts. This heightened appreciation of beauty has affected religion, producing a reaction against, and distaste for, worship which smacks of the drab, barren, and tawdry.

Theological reasons also help to account for this liturgical revival. Liturgy is ultimately, as Guardini and others have insisted, *gebetetes Dogma*, dogma prayed; that is to say, every true liturgical act reflects and embodies some theological principle. One feature of recent Protestant theology, the so-called "Theology of Crisis," is an excellent illustration, is its return to objectivity, in reaction against the subjectivism of that liberalism which was so widespread half a century ago. This theological reaction has had its increasing effect in the sphere of public worship, by creating the desire for a ceremonial that shall faithfully reflect and symbolize the great objective facts of the revelation of God in Jesus Christ, and shall call forth the appropriate response on the part of the worshipper.

It may be that another reason for the current liturgical movement is to be found in a revolt against, or at least a dissatisfaction with, poor preaching. Some years ago Dr. Henry Sloane Coffin, of Union Seminary, said this concerning American preaching: "Much of our preaching is like the conversation of Dickens' Mr. Plornish, a little obscure but conscientiously emphatic.' The recipe for compounding many a current sermon might be written, 'Take a teaspoonful of weak thought, add water, and serve.' The fact that it is frequently served hot, may enable the concoction to warm the hearers, and make them, as they express it, 'feel good.' It may, while the stimulus lasts, nerve them to do good; but it cannot be called nourishing."‡ It is possible that some ministers, realizing their weakness in the pulpit, have gone in for ceremonial forms as a kind of makeweight; and that some worshippers have sought to find in ritual a satisfaction which they cannot get from such preaching.

Such, then, are some of the causes of this liturgical movement, which is not only powerfully at work in contemporary Christendom, but seems likely to continue to make itself felt in the determinable future. How is it to be appraised?

Both Dangers and Merits

In the judgment of the present writer the movement has both dangers and merits. The following are its chief dangers. To begin with, in the hands of ignorant ministers, this movement may become the vehicle of a mere ecclesiastical embroidery, contributing to real worship nothing except a few decorative and colorful adjuncts or excrescences,—"mere display and upholstery," as Dr. John W. Oman once described it. It is credibly reported, for example, that some ministers employ a rose in dispensing the sacrament of infant baptism. What theological or even ecclesiastical warrant there is for such flowery procedure, it is difficult to say; but one such practitioner, on being challenged as to his reason for the practice, replied that he rather liked it! Or, to take another illustration, some years ago the present writer worshipped at—or at least attempted—a service in a "high" episcopal church in England at which the officiating clergyman changed his vestments about once every five minutes. Just what theological principle this incessant changing of ecclesiastical millinery was designed to illustrate, the clergyman did not explain; but his sermon,—a string of meaningless platitudes droned out boringly to the long-suffering congregation, recalled a story told of the Rev. Dr. Ellis, of Boston. A well-dressed but rather empty-headed lady, "all vogue on the outside and all vague on the inside," called on him, said she desired to join his church, but first wanted a statement of its distinctive tenets. This Dr. Ellis gave her; but he never saw her again until they happened to meet at a social function. The lady danced up lightly to him and said: "On thinking the matter over I have concluded to stay in my own church." "Quite right, madam," replied Dr. Ellis, "there is no use in changing the labels on empty bottles." The late Dr. J. Stuart Holden, himself a faithful clergyman of the Anglican Church, once said: "It would certainly be interesting to hear Paul on the whole rigmarole of ecclesiastical tomfoolery which invests religion with the futilities of vestments and colors, chasubles and dalmatics, stoles and copes, and the absurd spectacle of its dignitaries in mirth-provoking attire. It is safe to say that there would be little left of those who exalt such ridiculous childishness into things sacrosanct. Except that probably they would not pay any attention to Paul because he had not been episcopally ordained!" Some adherents of the liturgical movement need to be reminded of the late Bernard L. Manning's trenchant warning that "to call upon the name of God, to claim the presence of the Son of God, these things, if men truly know and mean what they are doing, are in themselves acts so tremendous and so full of comfort that any sensuous or artistic attempt to heighten the effect of them is not so much painting of the lily as a varnishing of sunlight."

Again, this liturgical revival, in some of its manifestations, may express a theology which is quite at variance with that which is officially espoused and professed. Thus, the present writter was once present at a communion service in the chapel of a Presbyterian seminary, at which one of the celebrating ministers, in distributing the bread, used this formula: "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." This expression, of course, comes ultimately from the Anglican First Book of Common Prayer issued in 1549; and, though omitted from the Second Book of Common Prayer of 1552, it was re-introduced into the Elizabethan Prayer Book of 1559. It has thus become an official sacramental formula — though not the only one — of the Anglican Church; and it expresses, as T. M. Lindsay puts it, "what might be the doctrine of transubstantiation."§ To say the least of it, orthodox Presbyterians of Reformation days would have been rather surprised to find such doctrine offered in their churches. Again, as Dr. Henry Sloane Coffin points out, "an altar set against the wall or a reredos is incongruous with the Reformed tradition. The holy table of primitive Christianity was turned into cubical or oblong altar when it was erected over or built to contain the relics of a martyr. . . . Such a purpose is irrelevant to Reformed worship. The altar of the

(Turn to page 18)

‡"In a Day of Social Rebuilding" by Henry Sloane Coffin. Page 130.

§"History of the Reformation, Volume II" by T. M. Lindsay. Page 363.

The Bill Stidger That I Knew

by William H. Leach

MY personal acquaintance with William L. Stidger goes back to the autumn of 1907. That was the time that I entered Allegheny College located in Meadville, Pennsylvania. Bill was a couple years ahead of me.

I had had a preliminary introduction to him. My eldest brother Earl was practicing law in Moundsville, West Virginia. Bill Stidger, recently graduated from the Moundsville high school, was a cub reporter on a local paper. Both were active in the First Methodist Church. Earl was much impressed with his young colleague and sought to persuade him to enter college.

When I wrote my brother of my intentions to enter Allegheny he replied: "You will meet there a very alert and promising young man, Bill Stidger. I persuaded him to leave a local paper to enter college. If Bill keeps his head he has a great future. He will look you up early in the term."

Bill did look me up. He handed me a fountain pen as a present from my brother who had recently returned from a trip to England. We had a nice visit and I always felt he was my friend, but our lines crossed very little. As a matter of fact I spent only one year at Allegheny. I changed to Alfred University at the beginning of my second year and completed my college course there.

I think that I knew Bill's younger brother Reed, who also entered that year, better than I knew Bill. At least he was in some of my classes and we had some common interests. Bill was a fraternity man; I was not, during the year in Allegheny. That kept us more or less separated.

While not an outstanding student Bill did shine in the extracurricular activities. For two years he played football. The year I matriculated he changed from athletics to literary work and was the editor of the literary monthly. At this work, which was a natural for him, he did a mighty good job. The report I got of him as a football player was that he was second string. As one of my friends expressed it: "He plays to the galleries."

Those were the days of oratorical contests. In these he surely did shine. The oration he gave in my year at that school was on Lincoln's Ann Rutledge. It was a stirring oration which placed him high among the contestants. What he lacked in historical accuracy he made up in emotional presentation. It surely was a better than ordinary effort. I had a feeling then — probably instinctive and unspoken — that this boy was destined to go far.

Bill did not graduate from Allegheny College. Therein hangs a tale rather unusual. I relate it as it was told to me; not from first hand knowledge. There had been an effort for some years to discipline a group of students who belonged to an inter-fraternity organization which existed just for the purpose of practical jokes. Open announcement had been made that any student who joined this organization would be expelled from the school.

One cold winter's morning when the students were making their way to the classes a strange picture greeted them. On the trees of the campus various birds and animals peered from the branches. It was obvious to the college authorities that the museum had been raided. Quickly, a pressure investigation was made to find the guilty parties. Bill was among these and said "goodbye" to Allegheny. He arranged a transfer of credits to Brown University where he finished his college course. I had really forgotten him until I began to hear of a magnetic young Methodist minister at San Jose, California. Stories of his unique methods were described in articles in the press. Stidger, evidently, had arrived.

We can tie up his experience in Allegheny in an interesting way with a General Conference of the Methodist Church. The president of Allegheny was William H. Crawford. Like many other Methodist clergymen his one great ambition was to become a bishop of the church. He had been twice nominated but not elected. Finally he felt he had the votes, and he went before the General Conference for the third time. But he had not counted on one development. There was a young minister from San Jose who was elected as a delegate to the conference. He recalled very vividly the discipline handed out by Dr. Crawford. When the balloting began it was clear that he controlled enough votes from the Pacific coast to prevent Dr. Crawford's election.

That may have been welcomed as sweet revenge, but what was to come later meant much more to the young preacher. Before many years had gone by Allegheny called him back and gave him an honorary degree of Doctor of Divinity. That was a triumph.

The Writing Era

The very first issue of *Church Management* was published in October, 1924. A copy went to Mr. George H. Doran of the George H. Doran Publishing Company. Mr. Doran asked for a package of sample copies and sent them out to some of his writers, asking for opinions of its worth. Bill had had a book published by Doran and received one of these copies. Mr. Doran sent me his enthusiastic comment. He had also recognized that it was edited by an old friend. Immediately manuscripts began to flow to our office from his pen.

From that time on there was not a single year that William L. Stidger was not included among our authors. There were roughly three general periods of the writing. His first articles, which began soon after the magazine was announced, dealt with church publicity and advertising. The second period was given to new methods of homiletics and preaching. Then followed a third (after he became affiliated with Boston University School of Theology) when he gave most of his attention to biography.

INTEGRITY

He made honest doors,
Did Christ the Nazarene;
He laid honest floors—
His work was fair and clean.

He made crosses, too,
Did Christ the Crucified;
Straight and strong and true—
And on a cross he died.

Dr. Stidger was a poet of reputation. Samples of his work will be found in most modern poetic anthologies. The above is typical Stidgeresque verse.

I have just checked on that first series. Here is the way the subjects ran. All were based on his experiences in the church at San Jose: "Writing Church Letters That Pull"; "Every Member Canvass Letters That Brought Results"; "Form Letters That Lifted the Financial Load"; "Letters Which Bring the High Tide at Easter Tide"; and "Emergency and Special Form Letters for Ministers."

The second series he did for us was written from Detroit where he had assumed the pastorate of St. Mark's Methodist Church. They dealt largely with newspaper advertising. As I recall the story, St. Mark's was a new church with a working class congregation. Detroit, at that time, had several famous preachers. There was Merton S. Rice, dean of the Methodist group; Reinhold Neibuhr in the Evangelical denomination; Edgar DeWitt Jones, the distinguished preacher of the Disciples' churches. He was in competition with these men for publicity. He turned to the use of newspaper space. The church allowed the use of a few dollars to start the effort with the understanding that if contributions increased he could have the margin for publicity. Congregations and contributions did increase. His unique publicity filled the pews. St. Mark's became one of the best known churches in the motor city. It was his greatest pastorate and it was the one which made Bill Stidger a national character.

The articles themselves reveal the story. In the second volume of *Church Management* I find these titles: "A Course in Ad Writing for Preachers"; "How to Write the Contents of a Good Church Ad"; "Suggestion and Surprise in Church Ads"; "Keep Your Eye on Your Ad Audiences When You Write."

It was in this period that he gave us several articles on publicizing the every member canvass. The most important of these was the "Day of Destiny Letters," which did much to improve methods of church finance throughout the country.

Everything he did for *Church Management* was repeated in bound volumes which came from the presses with startling frequency.

About the time he went to Detroit I went to New York to become the editor of religious literature for Mr. Doran who had become interested in *Church Management.* An announcement of my decision appeared in the morning papers in Buffalo where I was then located. Before breakfast I had a telephone call from Stidger. He was passing through the city and saw the announcement. For the first time since college days I actually heard his voice. He was enthusiastic in his commendation of my decision. Of course, it brought us into a much closer relationship.

I, now, was not alone an editor of a minister's magazine which published his articles, but I was his book publisher. I saw him often the rest of his life—sometimes several times each year. Sometimes we visited in my office; sometimes we breakfasted in a hotel; sometimes we were traveling companions to conventions.

I never knew just why Bill was moved from Detroit to Kansas City. It was not an advancement. But he did not stay there long. Within a few months came the rather startling announcement that he had joined the faculty of the Boston University School of Theology. I think that he was called the Professor of Preaching.

It was hard to think of Bill as a scholastic. He was essentially an extrovert, big physically, and aggressive. Some predicted dire things for the seminary. But he liked the work. His students liked vivacity and courage. I visited his classes from time to time. He worked hard, and I noticed that he usually went from the classroom to the showers.

The Writer

Bill was unique as a writer. He wrote fast and furiously. He would sell me the idea for a series of six articles, and in a couple of days the entire series would be on my desk. The manuscripts were never very pretty. He wrote fast, made pencilled corrections, and didn't get all of the errors at that. It required patience to prepare the material for press.

He hated to read proof. I make a practice of sending galley proofs to authors. He did not like this. "I am an author, not an editor," he said. "I give you the ideas; you make them presentable." So we did the best we could with them.

Bill was a good salesman, but he sometimes oversold. One soon learned to know his approach. He was not modest. He always began with a personal story. This included the number of articles he was having published and the great amounts he received from them. He could instinctively spot a source of profitable writing.

Once he had me considering a series of six articles. He prefaced it by telling of his wonderful successes. He told me that one publication had paid him a hundred dollars; another had paid him two hundred; a third had asked him to do six articles at a hundred dollars each. All of these, he insisted, were inferior to what he wished to sell to *Church Management.*

"All right, Bill, I'll use them," I said. "We will pay you ninety dollars for the six articles."

"All right, Chum," said Bill. And the six articles were with us within a week.

Stidger could blow up a half hour interview with anyone into a full-sized article. The man he had met on the street could become, in the article, his fast and true friend. His articles gave the picture of intimacy with many famous men. I suspected that some of these were very casual acquaintances. But as an author he would justify this on the ground that the copy must be interesting. When, from time to time, someone would question the factual material in an article he threw off criticism with a shrug. He felt that he was writing for reader consumption, not compiling a textbook.

Once we received a criticism for a quotation he used as Biblical which could not be found in the Bible. "It's good enough to be there," he answered.

There are many sides of Bill Stidger I do not know. I never met any of his family. I was never in his home. He never confided to me any of his personal or professional problems. But I was able to see the man at close view.

There were some contradictions of course. He was afraid of automatic elevators. I have seen him carry a heavy bag down four flights of stairs rather than to operate one. He had a phobia against being entertained in homes. In his engagements he insisted on hotel entertainment. In one community where hotel accommodations were bad the committee secured a room in one of the best homes. He was assured of privacy; but he took his bags and went to the hotel.

It would be easy to criticize some of his personal attitudes and some of his techniques. But few who knew him questioned his loyalty to the Christian faith and the Christian church. Despite his physical greatness he had the soul of the poet and did produce some worth-while verse.

While he could brush off some criticism, some he would go out of the way to answer. There was one man who criticized an article on Ministers' dress because he insisted that Dr. Stidger wore tan shoes, and socks without garters. He denied that charge with vigor.

There was a lot of bluff in him and he was egotistic. There was much of the hillbilly in him. He liked the arm waving, noisy type of service. But he made his contribution to the American church and is truly mourned.

We number him among the great Christians we have known.

PROPOSED GRAVESEND CHURCH

Architect's drawings show church as it will look when rebuilt

Princess Pocahontas

Gravesend Church Dedicated to Indian Princess

*by Richard Daunton-Fear**

PRINCESS POCAHONTAS has a place in the hearts and affections of the people of the historical Thames-side Borough of Gravesend, which is unassailable. Almost every town in this country boasts some historical associations with a person of international and national repute, but few can boast of historical associations with a figure so romantic and courageous as that of Princess Pocahontas. In Registers of the Parish Church of St. George's, Gravesend, there is an entry in Book V which reads: "1616. March 21st. Rebecca Wrolfe, Wyffe of Thomas Wrolfe, Gent., a Virginia Lady borne, was buried in ye Chancell."

The death of Pocahontas on a ship lying in the Thames off Gravesend has gone down in history and is so well-known that there is no need for me to repeat it here. The interesting point arising from it, however, is that the cause of her death has been given with almost incredible variation. Some assert that the Princess died of tuberculosis: some, that she died of pneumonia: and others, of a more romantic nature, that she died of a broken heart. The only thing that is certain is that she died. The burial place is as indefinite as the cause of the death of Pocahontas. One of the most sacred possessions of Gravesend is the dust of this internationally famous American lady. It is impossible, after so many years, to state definitely where the Princess was buried. The careful weighing of all facts points to the belief, however, that she was buried in the Chancel of the Parish House. Unfortunately, the Parish Church was burned to the ground in 1728 and the present Parish Church was erected on the site a few years later. That, I fear, is all I can tell you with any degree of certainty regarding the resting place of Pocahontas.

Every child in Gravesend and, in fact, in England, knows and loves the story of the brave Indian Princess who saved the life of an equally brave Englishman.

In July, 1914, His Excellency the American Ambassador, the Honorable Walter H. Page, honored Gravesend by visiting the town to unveil the beautiful memorial windows which had been erected in the Eastern Chancel walls. These windows give pictorial representations of Rebecca and Ruth, and beneath them is the inscription: "These windows were presented in the year 1914 by the Society of Colonial Dames of America in the State of Virginia as a token of gratitude for services rendered to that colony by Princess Pocahontas who is buried near this spot." The windows contain a small portrait of Pocahontas and are enhanced by the quotation: "Gentle and Humane, she was the friend of the earliest struggling English Colonists, whom she nobly rescued, protected and helped." A very worthy and beautiful memento to keep alive the story of one of the many historic deeds of early American history.

About the time of the unveiling of these windows, a report appeared in America that an inhabitant of Gravesend had the bones of Princess Pocahontas for sale. Considerable interest, and indignation, were, of course, immediately aroused on both sides of the Atlantic, and it was eventually found that the proposed vendor certainly had some bones for sale, but they were equally certainly not those of Princess Pocahontas.

I have two very interesting items hanging in the Parish Church. One is a copy of the petition Thomas Rolfe made to James I to be allowed to wed Princess Pocahontas in England, because His Majesty had expressed his disapproval of the daughter of a reigning king contracting marriage with a commoner. Another item in the church is an autographed photograph of Mrs. Woodrow Wilson, wife of your late President Wilson, who was a descendant of the family of Pocahontas. This photograph was graciously presented to the church by Mrs. Woodrow Wilson herself.

Of all the fascinating historical associations claimed by Gravesend there is none more deeply revered by the inhabitants than this, a romantic story so human, and kindly and beautiful, that it has taken a place among the immortal episodes of history; the romantic story of this North American Indian princess.

*Minister, Gravesend Church, England.

"IS YOUR HOME FUN?"

Introducing . . . "Margaret" — Central Figure in

"THE FEELING OF REJECTION"

The visual case history of an emotionally disturbed girl who may be in your family . . . a sound film produced by the psychiatric division of the Canadian Government . . . a prize winner in the recent "Films of the World" Festival in Chicago . . . a motion picture that will show why people behave as they do . . . and what to do about it . . . plus

A PANEL DISCUSSION Discussing "IS YOUR HOME FUN?"

. . . a B. U. professor and his wife . . . a Danvers businessman and his wife . . the pastor of "Salem's GROWING Church" as moderator . . . questions that parents face and ask . . . real . . . searching . . . vital questions in the home . . . plus

"IS YOUR HOME FUN?"

A filmstrip in cartoons . . . plenty of laughs over the Gay family and the Brown family . . . which family is like yours? . . . C'mon now . . . honestly . . . "Is YOUR Home Fun? . . . plus a "Singspiration" at the beginning of the "Crusade Hour" of several of your favorite hymns . . . It's TOMORROW at 7.30.

It's the April "CROMBIE CRUSADE HOUR" at "Salem's GROWING Church Around the Corner"

Crombie Street Church

TOMORROW AT 7.30

Hear a Converted Catholic Priest

Crombie Str

"Salem's Growing Chur

(One Block West o

Do You Have the Facts?

"Is the Catholic Church Infallible and Can It Be Proved?

10.45 Tomorrow

CROMBIE STREET CHURCH

"Salem's Growing Cl
Around the

DEAR JOHN,

This is just a reminder o

Cathedral Hour

at "Salem's GROWING Church Around the Corner" tonight at 7.30. I knew you would be vitally interested in the topic, "A Psychologist Looks at Jesus," with Dr. Paul Johnson as the speaker. That "Joan and Bill" dramatic meditation and the Prayer Cross are daringly different. We know you and Jane will want to be there . . the coffee hour afterwards is for everyone and gives us a good chance to see one another over a cup of coffee. Will plan to see you at Crombie Street Church tonight at 7.30!

BOB.

DO YOU WORRY?

Then You Are Anxious to Know

"How to Stop Worrying and Start Living"

10.45 Tomorrow

CROMBIE STREET CHURCH

"Salem's GROWING CHURCH Around the Corner"

James Edward Doty, Pastor

Ministerial Oddities

(From page 6)

mate asked all parties to "refrain from quoting in political speeches the New Testament, and especially the words of our Lord." . . . "It can be taken as almost certain that words will be misapplied and their spiritual meaning distorted. In any case there is the suggestion of trying to turn Scripture to party uses. . . . That is of course not to say that the linking of political thought to Christian principles is out of place, on the contrary."

* * *

Into the offering plate of St. Luke's Anglican Church, at Ottawa, Canada, went two Epsom Downs Sweepstakes tickets. The church officials pondered what to do with them, when a parishioner called to reclaim them. He explained that he had dropped in the wrong envelope.

* * *

The Methodist Church at Knightstown, Indiana, has become landlord of a tavern. Charles O'Malley, cigar store and pool operator, who died recently, left all his property to the church. Included was a building occupied by a tavern whose proprietor has a five-year lease.

VERSES

By William H. Burgwin

Finding God

Did you see God's face this morning
As you walked the country lane,
Where the flowers bright were blooming
And the hedge was all aflame?

Did you hear God's voice this morning
As the birds their carols sang,
And the echoes of their warbling
Far among the hillsides rang?

Did you feel God's hand this morning
As the zephyrs fanned your brow,
And you gazed upon the wonder
Of the mist-clouds hanging low?

Men keep finding God through Nature
As the days go rushing past —
And they listen to its voices,
And behold its glories vast.

So, at length, in Nature's mirror,
Men, the Mighty Maker see,
Come to know Him as their Father,
Worship Him on bendede knee.

The Easter Victor

"Defeat!" they said,
And bowed the head
In grief and deepest gloom.

The Cross, the grave—
And man a slave
To fears and darkest doom.

The Morning came—
And naught's the same
Since Christ, the Victor, rose.

"March on!" they cried;
For though Christ died
He conquers fiercest foes.

Dollars and Sense in Church Publicity

How Big Must a Church Be to Advertise?

by James Edward Doty

Mr. Doty is a Methodist minister who serves Crombie Street Congregational Church, Salem, Massachusetts. The church is comparatively small in membership but he has made publicity pay. He is an apt disciple of the late William L. Stidger and the article, itself, will remind readers of Stidger's stuff of a generation ago.

WHEN Dr. William L. Stidger went to Detroit's St. Mark's Methodist Church, he astounded his Official Board by asking for $5 a month for newspaper advertising. They were conservative; young "Bill" was daringly progressive. "I'll double your crowds; I'll pay for every cent that I spend in advertising, and I'll double your loose collections in a week's time!" was his optmistic promise.

After the first month's bill for $5 had been paid, $68 remained over the previous month's total. Slowly the ice began to thaw! The second month was doubled in advertising to the handsome amount of $10; the third month was upped to $15, the fourth to $25. Loose offerings tripled over the average prior to the advertising campaign.

To announce a sermon topic in an ad on Saturday's church page may or may not bring out the "fringe group" of churchgoers. Says the ad, "Rev. Jones will preach." Of course, Rev. Jones will preach! Isn't he the minister of the church? The ad continues with the startling further admission: "The choir will sing." To emphasize the obvious is sheer waste of money, time and newsprint. Perhaps if Rev. Jones were going to sing and the choir were going to preach, the crowd might be forthcoming!

I suggest three areas in which your church publicity can pay for itself, give you larger crowds, and leave more loose offering in the plates.

I
Originality in Sermon Topics

An ad must have originality if it is to attract. Is there any known reason why the liquor industry and tobacco firms have the monopoly on original advertising? The church will still be wondering ten years hence why the congregations won't support the church if the only advertising consists of "Rev. Jones will preach; the choir will sing."

Arresting sermon topics in bold-face type can attract attention. Anemic sermon topics certainly do not build the Kingdom nor do they rightly interpret the manhood of the Galilean carpenter. Jesus was awake, clear-eyed, physically fit. Yet sermon topics that are not reflections of that vitality repel rather than attract persons. Sermon topics which create a sense of suspense and anticipation might be briefly listed:

"Clear Heads Choose What?"—New Year's Sunday
"T.L.C." (medical term for nurses in children's wards meaning "tender, loving care")
"Honestly, Now, Is it Wrong to Drink?"
"How to Stop Worrying and Start Living"
"What About Parental Delinquency"—Children's Day
"Jesus and the Home Shortage"
"Christianity—So What?"
"John Doe and Jesus"
"Pax Vobiscum?"—Armistice Day
"Life in These United States"—Thanksgiving
"The Greatest Story Ever Told"—Christmas
"The Most Unforgettable Character I've Met"—Lent
"The New Look"

Series can attract following a period of Lent and Christmas. A post-Christmas series last year, "Peace of Mind" for five Sundays in January, noted a larger average attendance than the previous month's with the Advent emphasis. Possible topics geared to answer the questions of persons living at high tension in the "Peace of Mind" series were:

"Neuroses and You"
"Can Guilt Ever Help?"
"Be Not Anxious for What?"
"How to Stop Worrying and Start Living"
"Is Peace of Mind Attainable?"

A questionnaire was conducted among the congregation of the Crombie Street Church. "What is your biggest problem?" was the leading question. Originally, the pastor wanted the answers from the questionnaire for a sermon "My biggest problem is ——!" Results of the survey were used in the sermon, which answered the question by naming "myself," but the outgrowth of the sermon was used the following year in a pre-Lenten series "My Biggest Problem":

(1) My Money
(2) My Time
(3) My Marriage
(4) My Work
(5) My Faith
(6) My Friends
(7) My Self

II
Experimentation in Advertising Layout

I have never taken a course in advertising but neither have most of the preachers in America. Most of us have to experiment in this field. Few books have ever been written on church publicity and most of them are pre-World War I. I have made mistakes in advertising. For example, in one ad I placed everything but the Guest Book in it then wondered why the response was negligible. Another had too many featured items to attract with the result that nothing attracted. Advertising has to have lights and darks, blacks and whites, contrasts. A muddled ad which had too much copy for the size of the ad is the following:

Advertising men will tell you that a cut enhances an ad considerably. A good ad will entice the prospective buyer with both words of raving enthusiasm and a picture of the product to visualize. However, in church advertising if the ad is too small the cut cannot be used. Most churches use a traditional type of Saturday advertising with, at most, the steeple or doorway of the church off in one corner. The cut has to be small because the ad is small. Yet in the next column is a liquor store's eye appealing ad which is twenty times larger and for many, twenty times more appealing. The Master's words that the light shall be on the candlestick and not under a bushel are apropos.

Folding chairs in the aisles with the overflow in the choir loft, standing down the side aisles, in the narthex are indicative of the enthusiasm that responded to an ad with a cut. The church was jammed to peak capacity with 500 present, yet the seating allows for only 375 in the pews!

One advertising scheme we followed employed the use of five ads in one paper announcing a Lenten speaker.

The ads comprised four one-inch ads and the fifth was written in the form of a letter from one man to another. Fortunately, the paper ran the letter on the end of the printed article, which had cost us nothing. The idea was different enough that it seemed to be well received. The four ads were placed throughout the issue of the paper and were quotations from different persons who had attended previous Lenten meetings. No names were used but the statement was always meaningful.

Often a sentence without further explanation or even a phrase can get across the meaning of the ad. Verboseness, a common fault with preachers, has no place in eye-catching advertising. The ads shown on page 14, in a city reputed to be eighty per cent Roman Catholic, filled the church to overflowing with S.R.O. again.

The use of arresting sermon topics plus the paid ad can increase your Sunday morning congregations.

The famous companies in the United States advertise their products. Should they allow their advertising budgets to slump in a given period, they are aware sales will also slump. Has not the church a more potent and plausible product than any other? An New England businessman said recently in my hearing, "The church has the greatest product to sell but has done the poorest job of merchandising!"

III
Free Newspaper Publicity

A hard-boiled newspaper reporter was talking. "The trouble with you preachers is that you don't know a good story when you see one!"

I became defensive for thousands of preachers across this country.

"What do you mean we don't know a good story when we see one?" I asked.

"Well, you're probably so much a part of the landscape you can't see the view. Take missions, for example. Some of the heroism of missionaries plus the things your own people do to support them could make a couple of stories but everyone keeps mum about it. Or take that DP family one church is sponsoring. Why are they keeping it a secret? Or how about the one of the child who needed blood and ten members of a church donated within a few hours! Why the secret?"

The reporter's question is a searching one: "Why the secret?"

Good newspaper publicity has to adhere to a few simple rules:

1. It must be typed on 8½ x 11 paper. A heading such as "St. John's Church service" and the release date should be in the upper left-hand corner of the paper.

2. The article should not begin at the top of the sheet. It is preferable to begin about half way down the sheet. This allows a heading to be inserted.

3. The first sentence should tell how, when, why, where. In other words, the summation of the article is found in the first sentence. "The Women's Association of the Presbyterian Church will meet for its first business meeting of the year on Friday, December 2, 1949, at the home of the president, Mrs. R. M. Scott, 136 Brookside Avenue, at 2:30 p.m."

4. Sentences should be short rather than long, words the same.

5. The article should be written with freshness as though it is newsworthy, although often it is doubtful!

6. The most important facts should come first. This differs from a sermon in which the climax comes at the end. The least important facts are at the conclusion of a newspaper article.

7. A cut or glossy print enhances the readability of the article and insures a larger reading audience.

8. Short articles are read more readily than long ones. Two short articles on two days are preferable to one long one on a single day.

Newspapers are looking for news. Is there any reason why the church's program is not newsworthy? Often reporters will do a minimum of rewriting if the article is properly written. This is the day when the pastor can become his own public relations expert.

It is necessary to set up a schedule for yourself if you plan to handle your own publicity releases. We have found a schedule helpful in order that a given program might be emphasized from different, newsworthy angles. If the special program is a Sunday evening feature, we plan for a general announcement article in Tuesday's paper in which the evening's program is generally announced but not too much in detail. Thursday will usually have a cut of the principal speaker and will feature his background. Friday will have a cut of the chief musician, will tell something about the music and interesting features about the evening in general. Saturday will have a third cut, either of the church (inside or out) or some other feature, such as a picture of the crowd leaving or worshipping the week before. This last article will sum up the program without going into too much detail but simply hitting the highlights.

Saturday's paper on the church page will have the paid ad, which will be well laid out in advance and not at the last minute on Friday afternoon before the office closes!

If a Sunday paper is available, an ad and an article should also appear. The amount one cuts down on the schedule, that amount shall the program suffer. Not once in two years has the writer had to apologize for the size of the congregation regardless of the storms some services have encountered. This undergirds the integrity of the church's program in a way no amount of pulpit oratory can accomplish.

Boy Scout Window

(See Cover Picture)

WHAT is believed to be the only stained glass window in the United States dedicated to the Boy Scouts of America was installed with fitting ceremony at Queens Chapel of the Greater New York Council at Ten Mile River Scout Camps in August, 1949.

The form of the window as well as the theme is unusual, inasmuch as it is diamond in shape, six feet wide by eight feet high and is located above and behind the altar. The sanctuary is the only covered portion of the chapel, the pews being made up of low rustic benches set in the open under the trees. Facing east, the window receives the full glory of the morning sun revealing in all its brilliance the rich red and blue color tones which predominate. The central figure is that of a uniformed scout, hat in hand, and head lifted in silent adoration, exemplifying one of the tenets of the Scout law: A Scout is reverent.

At the left of the Boy and slightly smaller in scale stands a robed Priest with uplifted chalice, and the vine and leaf motif symbolic of the Jesse Tree, "I am the Vine, Ye are the Branches," courses through the background enfolding seven emblems representing the Boy Scout merit badges.

The stained glass window was designed, produced and installed by the Payne-Spiers Studios, Inc., of Paterson, New Jersey, and was donated to Ten Mile River Scout Camps by a group of New York businessmen interested in the movement.

Some Things Ripley Did Not Tell

Bob Jones Wants His Stunts to Count for God

by Madeline George

IF YOU have been a follower of Ripley's "Believe It or Not," undoubtedly you have seen some sketches of Bob Jones, for Ripley has featured him many times over the years. The black and white drawings have shown Bob Jones standing on his thumbs on two Indian clubs, or on one hand on the seat of a canoe, or — with his body straight — standing on his hands on a rocking chair. Or you may have seen him doing some of his other tricks in "Strange As It Seems" by John Hix, or even on Ripley's "Believe It or Not" nation-wide TV show last March.

Of course, these pictures merely introduced you to one or two aspects of Bob Jones' dramatic life. They did not tell how he attained to that degree of ability, nor did they indicate anything of the character of the man who not only balances his body on his thumbs, but balances his whole life on the precepts of Jesus!

Born in Arkansas in 1904, Bob Jones found his first years pretty tough. A succession of diseases, starting with whooping cough at five months, and continuing with la grippe, pneumonia, mumps, chicken pox, fevers and plagues, left the youngster in such a weakened condition that not until almost seven was he able to get up from the floor unassisted by a person or a piece of furniture.

All through school, he was a skinny little runt. When he was in high school, he looked enviously at the boys who made the football and basketball teams.

His work during the summers of 1918 and 1919 in the cabinet shop, where he had to turn a band saw, developed his arm muscles, however, and helped him to take some interest in physical development. This interest was increased after reading an article in the July 1919 "Physical Culture" on hand strength and exercises by Alan Calvert. It was later a great source of joy to him to meet the author and tell him what an influence his article had been on him.

Young Jones and some pals rigged up a chinning bar in his back hall and a pulley affair in his woodshed. He also worked on a hay farm during the summer of 1923 and later joined a YMCA where he had the use of a gymnasium, and he read every magazine and book on physical development that he could lay his hands on.

ROBERT L. JONES

BOB CELEBRATES HIS 45TH BIRTHDAY

With all of his weight on one hand Bob Jones cuts his birthday cake with the other. The cake weighs seven pounds; Jones, 157.

Since then he has developed his body so remarkably that he has been earning his living as a gymnast, a wrestling referee, acrobatic dancing instructor and even a flying acrobat—wing walking, 'chute jumping, and especially hanging from a rope ladder under the plane. Once a plane in which he was a passenger crashed, but he emerged with only a few scratches.

A finis was almost written to his career—and nearly to his life—when in 1933, tired after a strenuous day, he fell asleep at the wheel of his car and ran into a bridge pillar. The car was a total wreck, but, as the newspaper headlines said at the time, his body was stronger than the car. He suffered fractures of both forearms, two breaks of the right thigh, ten teeth knocked out and cuts about the hands, arms and face.

After leaving the hospital two months later, he immediately began working on the abused muscles. It took about a year to get back in shape again but he did it and has been working ever since.

This year, at the age of 45, he stood on one hand and cut his birthday cake with the other. Then, he balanced on his head on a swing—taking his own picture at the same time!

A Church Lecturer

Jones has written slews of articles on health subjects and has lectured many times in churches and schools, for besides being an athlete of first rank, Bob Jones is ardently religious and devotes a great deal of time to church activities. Prior to Pearl Harbor, he was for several years superintendent of Sunday school and an elder in his church, and also active in youth movements and inter-denominational and inter-racial groups in Philadelphia and vicinity. Since the end of the war he has been very active in the Pennsylvania state affairs of his church, the Christian Church (Disciples of Christ).

When he tells his Sunday school boys that faith in God and clean living really pay, he has only to say, "Look at me" —and they look and listen with interest, for haven't they seen him lifting heavy bar bells and standing on his thumbs without any aids . . . the first person

ever to do the latter stunt! They know, too, that he's been featured by Ripley and Hix about twenty-five times, and he's been in the newsreel and on radio and television—and is an enthusiastic stamp collector, besides!

He laughingly says that his athletic friends think he spends too much time in church, and his church friends think he wastes time on so much athletics—but they all agree that he is foolish collecting stamps! But he says, "I just keep on loving them all—church friends, athletes and philatelists!"

He is very much annoyed, however, at the athletes who endorse products they neither use nor believe in—such as liquor and tobacco. "When a man enjoys the admiration, respect and confidence of the public, particularly the young public, the least he can do is to be honest with them and set them the best example he knows how," he says. "Of course," he adds, "I have never used tobacco or alcohol; I live a very active life and do a lot of work—physical and mental. When I want a sweet, I reach for it—not a Lucky or anything else that, in the long run, is going to injure my health instead of helping it."

An Evangelist

So eager is Bob Jones to spread his gospel of a sound mind in a sound body that he has lectured many times. In September, 1949, Mr. Robert H. Coates of the Division of School Extension in Philadelphia, wrote of him, "Mr. Robert Jones was a lecturer and performer in the National Physical Fitness Program, popularly known as the 'Hale America Program.' He was primarily used with the school and college program, but was also enthusiastically received by various types of adult audiences. Our records show a run of more than thirty successful performances."

The Reverend George W. Bishop, the Kensington Christian Church of Philadelphia, wrote:

It was a pleasure for the Young People's Group of our Congregation to listen to a Health Lecture of Mr. Robert L. Jones.

His talk was not only very interesting but one that carried a message on clean living. He made an appeal to our youth for total abstinence from intoxicating liquors and the injurious effects of tobacco. He based his appeal not only from a Christian standpoint but for the sake of a healthy body and a clear mind. Our people felt that he gave them a most entertaining evening as well as an instructive lecture in everyday life.

I have personally known Mr. Jones over a period of fifteen years and have always found him to be a man of sterling Christian character and as such I heartily recommend him to anyone seeking his services.

Bob Jones not only talks before these groups, but, in his street clothes, actually does some of his famous stunts including thumb stands. These stunts seem all the more remarkable because he doesn't look like an athlete. He is just 5′ 6″ tall and not very husky—but let any would-be attacker beware—his muscles are made of iron!

Mr. Jones conducts an exercise equipment business in Philadelphia. The address is 702 Venango Street. He is in constant demand for lectures, demonstrations and articles. In addition he is a stamp collector and an ardent photographer.

He believes the human body is the most sacred thing on earth. "We are told," he says, "that we are made in our Creator's image and that the body is the temple of God. Therefore, the human body is to be respected and revered, and accordingly given proper care."

The New Liturgical Revival

(From page 10)

later Middle Ages was further embellished and equipped with a tabernacle or similar device for the adoration of the Host—a practice which the Reformation proclaimed idolatry. The table should be unmistakably a table, recalling the table in the upper room, about which Christ's followers gather, and where He, spiritually present, meets them. It should not be set against the wall, for in the primitive church and in the Reformed tradition the minister stands behind it, facing the congregation, in the administration of the communion, in order that his symbolic acts may be seen."¶ It has been said that one of the troubles in our Protestant churches today is that in some of them solemn asses say solemn masses; and it is no doubt such practices as those mentioned above that have made the whole liturgical movement suspect in some ultra-Protestant quarters.

Once more, this liturgical revival may tend to devaluate the sermon in public worship, and cast it into the shade. It is, of course, a rather crude misstatement to say that the Protestant Reformers of the sixteenth century simply wanted to replace the Romish Mass by a preaching service. Actually, what reformers like Calvin sought to do was to restore sacramental worship to its primitive purity, simplicity, and intelligibility, and to give preaching its due place within that sacramental worship. The place which was thus accorded to preaching, of course, was highly important; for the Protestant Reformers believed with Paul that it pleases God by the foolishness of preaching to save them that believe. All subsequent experience has abundantly vindicated the wisdom of the Reformation fathers in giving such a central place to the preaching of God's word in public worship. It has sometimes happened that exponents of the liturgical movement, in what Charles Lamb once called "the self-sufficiency of surpliced emptiness," have tended to disparage the preaching of the word. In so far as this movement has had this effect, it is untrue to the genius of New Testament religion and of the Reformation.

But admitting that such dangers exist, the liturgical movement would seem to have great possibilities of real value and enrichment to the Christian church. For one thing, it tends to recall present-day Protestantism to a true Reformation emphasis in public worship. As has been indicated above, all the great Protestant fathers of the sixteenth century, and not least John Calvin and John Knox, believed in ordered public worship, even to the point of instituting a liturgical order of service embodied in more or less fixed forms. This conception was lost and forgotten during the second half of the seventeenth century and the eighteenth; but the present-day liturgical movement, properly understood and carried out, should enable twentieth-century Protestantism to re-establish historic continuity with the Reformation of the sixteenth century.

Again, this renewed liturgical emphasis should help to beautify and enrich the services of public worship in the Protestant church, and redeem them from that drab tawdriness which so often—at least from the late seventeenth century until very recently—has characterized them. Besides, and this is even more important, it will do much to make the whole worship service, and not merely one particular element in it, real and meaningful to worshippers. The incorrigible sermon-taster who seeks to rationalize his habitual lateness at worship by saying something like this, "All I missed was the opening part, but I got there in good time for the sermon," will be robbed of his excuse for tardiness, as is most right and proper. For every element in the service of public worship should be meaningful and important to all the congregation; and a properly ordered service is just that. The present-day liturgical movement, rightly guided, should go far to making the whole service of public worship count and tell in the spiritual experience of the worshipper, so that he will worship the Lord not merely in the beauty of holiness, but also in the holiness of beauty.

¶"The Public Worship of God" by Henry Sloane Coffin. Westminster Press. Page 59.

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Messages of the Great Novelists

John Galsworthy — Novelist of Repentance

by Albert D. Belden

Mr. Belden continues his helpful series on the great novelists and their meaning for us. The series will be completed next month with a paper on J. B. Priestly: Novelist of the Common Man.

THROUGH all John Galsworthy's work you feel the throb of a colossal sense of disappointment over the failure of the ideal to actualize in human experience. Life brings a lump to Galsworthy's throat—and often he brings it into yours and mine. This is why I describe him as the prophet of repentance amongst the Novelists and Playwrights of today. Will there arise, now that he has gone, a prophet of faith, not a glib "it must be somehow" H. G. Wells type — but of a true deeply Christian "it shall be, and this is how it may be" type?

Inasmuch, however, as self-knowledge is fundamental to the repentance of an age as well as of an individual, in Galsworthy and his work, and especially in the mighty "Forsyte Saga" a great instrument has been forged for securing that widespread "change of mind" which alone can result in true moral health and progress.

John Galsworthy was born on August 14, 1867, at Coombe in Surrey. But by derivation he was a Devon man —Galsworthy being a well-known Devon name. He had a house on the edge of Dartmoor, and his books are full of Devon. His book, *Moods, Songs & Doggerels*, is one of Devon scenery and dialect. He was educated at Harrow and New College, Oxford, studied for the Bar and was called to it in 1890. His publications include 30 books and 18 plays.

The portraits of Galsworthy suggest the "perfect gentleman." There was in him much of that quality of shrinking from the gaze of the vulgar herd upon his private affairs that exhibits itself repeatedly in Soames Forsyte. He refused very deliberately both in his style of writing and in his way of life, to indulge in "public-snatching" tricks or any cheap-jack wiles. It has been written of him "A judicious use of his own personality and private affairs is, broadly speaking, indispensable to the seeker after popularity, but Galsworthy, by disliking this, necessarily limited his public to those who read him for his work's sake." The great size of that public is a very fine compliment to the literary taste of this generation.

Restraint is over all Galsworthy's work, because it is in himself and it has been said that the chief limitation of his work is a certain "slenderness of effect so that he misses the Greek immensity and grandeur."

Galsworthy has been a considerable globe-trotter—to Europe, America and Egypt, Canada and the Cape, British Columbia and Australia, Russia and the Fiji Islands. On such a journey—on a sailing ship from Adelaide to South Africa, twenty-two years ago he met a sailor whose fame now rivals Galsworthy's own — Joseph Conrad. Galsworthy put little of this world-background into his literary work. With the exception of Austria in *Villa Rubein, The Dark Flower*, and *The Little Dream*, his scenes are all English.

I have called Galsworthy the Prophet of Repentance among the novelists, but native to the idea of repentance is that of Strife—Conflict—and this is prominent through all his work in both novels and plays. He is the incarnation of the social strife of our time.

The battle between the creative and the sterile elements in society is the nucleus of the varied forms of strife found in his books and plays. Galsworthy's sense of conflict was psychological—back of the conflict of life he was acutely conscious of that conflict of the instincts that psychology has so much emphasized. People fight each other in his books and plays in spite of themselves, driven by the dominating instinct of their natures—in Soames Forsyte the Acquisitive Instinct—in Young Jolyon the instinct for beauty—in June Forsyte the foiled parental instinct, etc. In all his novels we have this insistent atmosphere of strife—indeed, each novel has its own type of conflict.

The chief feature of this element of conflict running like a dark thread through all Galsworthy's work is the tragedy of vain desire—the yearning for something that forever eludes one's grasp. We shall see this emphasized in the *Saga*.

Conflict of Class

Back of the individual conflicts of the novels and plays is the conflict of class.

It has been well said that if you asked Mr. Galsworthy "What is the matter with the world?" he would reply, "Everything." What he inveighed against in his work was not specifically the injustice of existing marriage and divorce laws, nor the British sportsman's thoughtless cruelty to animals, nor the sharp cleavage of class and class . . . it is the System with a capital "S" upon which he is always harping. It was the immutable law and order of hereditary customs and obligations that leave no scope for individual liberty, that grant no pardon for personal eccentricity, that make men and women helpless self-complacent cogs in the big machine of modern life.

The Island Pharisees, Galsworthy's fourth novel and the one that brought him first into prominence, gives the keynote of all Galsworthy's work.

British stolidity, insularity, conservatism, the unvarying fixity of the social system, the sacrifice of individual needs and cravings to caste and precedent and public opinion—these are the themes he satirizes with bitter irony. It is as though Burns' prayer—

O, wud some power the giftie gie us
To see oursels as ithers see us!

had been heard in heaven and answered for the British people in the person of John Galsworthy.

The Country House is the most generally popular of Galsworthy's novels.

It is a wonderfully vivid and detached picture of stolid and complacent British conservatism, with its consistent worship of the "God of things as they are." Mr. Horace Pendyce is the head of a county family whose chief characteristic is "Pendycitis." His daily prayer was:

> Make me such a man as my father was before me, and make my son after me such a man as I am today.

The shadow of a divorce suit falls on the home and the behavior of this little world of English life within a

few miles' radius of the village of Worsted Skeynes under this shadow is cleverly portrayed.

The shadow is withdrawn and the house of Pendyce saved, but behind it we see the author smiling sardonically at the injustices and follies of the social fabric.

Fraternity is a very important effort. It is a book on the brotherhood of man in which all London, its social pageantry, its jostling throng, its teeming, reeking slums, is mirrored back with an effect of massed humanity, a sheer weight of numbers such as has, perhaps, never been given in the same compass by any novelist, yet it comprises only fourteen speaking parts—a masterpiece of economy in construction.

Fraternity takes up the question "Am I my brother's keeper?" It is full of fine human passion. Mr. Sylvanus Stone, an old sentimental philosopher of Brotherhood, says, "Each one of us has a shadow in those places, in those streets."

This man, Old Sylvanus, Galsworthy uses to pillory the intolerable sentimentality of those who talk loudly of brotherhood and do nothing about it. Sylvanus is the father-in-law of Hillary, the hero of the book who returns from an inspection of the slums as Sylvanus is boiling some cocoa on the hearth. At once the old boy begins as usual, talking Universal Brotherhood. He pauses to ask Hillary if he would like some cocoa and the offer is gratefully accepted. Sylvanus goes on talking, pours out the cocoa, drinks the cocoa and poor Hillary realizes that this has been only one cupful in the pot all the time and that he has absentmindedly been swallowing Universal Brotherhood.

Galsworthy seems to be saying, in this book, with all the force that is in him that society today has advanced but little beyond the Cain and Abel conception of brotherhood.

Galsworthy is a fine playwright as well as a great novelist (and incidentally a poet), and in this double qualification he, of course, excels H. G. Wells, who has confined himself to the novel, and G. B. Shaw who has practically confined himself to the play. All his plays are based on ethical and social problems and are marked by a judicial fairness to all points of view. Galsworthy's legal training is stamped over all his work—a fondness for courts of law and *causes celebres*.

The Plays

His plays are not only powerful in their grip—as anyone who has ever seen *The Forest*, or *Justice*, or *Loyalties*, or *The Silver Box* must confess, but they are every whit as propagan-

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Mrs. Daisy Ward-Steinman, Organist
Trinity Methodist Church, Alexandria, La.

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dist as those of Shaw, and much more simple and direct in their appeal. If in his plays Galsworthy is mainly engaged in devastating criticism of the present order, it is always with that strong yearning undertone of regret that makes all his work an impulse to reform.

If *Justice* is the most poignant and moving of his plays—a truly terrible satire of the inherent savagery of civilized law processes—their blind injustice in the cause of justice, *The Silver Fox* is, perhaps, the most perfect of them all in its satire on the caste system of our society. Here Galsworthy makes the dissolute wealthy son of a wealthy Liberal M. P. perpetrate exactly the same crimes as a "down-and-out" unemployed drunkard — but the law, subservient to wealth and bullying to poverty, succeeds in penalizing the one whilst exonerating the other. This contrast is carried out within the setting of one consistent play. It is an extraordinarily clever piece of work.

The *Fugitive* is the most terrible of Galsworthy's plays, to my mind. It contains his view of the helplessness of human nature before blind passion. Convention pursues a wife—who finds she cannot love her husband—into a choice between prostitution and suicide. Throughout the play hunting metaphors are used and hounds keep playing into the scenes.

It is the *Forsyte Saga,* however, that is Galsworthy's supreme achievement. A book of 1104 pages comprising three novels and two shorter tales, it justifies the term Saga. The book sets forth the fortunes of a typical upper-middle class family of Britain in the Victorian period, named very appropriately Forsyte. As the author wrote in his preface:

If the upper-middle class is destined to move on into amorphism, here, pickled in these pages, it lies under glass for strollers in the museum of letters to gaze at. Here it rests, preserved in its own juice, the Sense of Property.

The novels are the "Man of Property," "Indian Summer of a Forsyte," "In Chancery," and the stories "Awakening" and "To Let."

Soames Forsyte is really the chief figure of the *Forsyte Saga,* and even of the subsequent volumes, *The White Monkey* and *The Silver Spoon.* The name is, without doubt, deliberately chosen, a combination of chromosomes (heredity) and foresight (on 'Change). He is a solicitor and the incarnation of the British middle class sense of property. This chronic possessiveness attaches, of course, to things—houses, furniture, pictures, real estate—but also to one's beautiful wife, Irene.

The tragedy of Soames is that this living possession refuses to be possessed.

CHILD AT PRAYER

A recent importation by Whittemore Associates, Inc. The wood carving is 24½ inches in height; base, 10x9 inches. Retail value is $150.00.

Eventually Soames seeks to divorce Irene, with whom young Jolyon Forsyte has fallen in love. The younger man seems to have learned the great lesson, for he soliloquizes thus:

Did nature permit a Forsyte not to make a slave of that he adores? Could beauty be confided to him. "We are a breed of spoilers," thought Jolyon, close and greedy, the bloom of life is not safe with us. Let her come to me as she will, not at all if she will not. Let me be just her stand-by, her perching-place, never—never her cage. Let me, ah, let me only know how not to grasp and destroy.

This takes us to the heart of the Galsworthy gospel, for the Saga aims at demonstrating that the things of this world, not even beauty itself, can never satisfy the soul of man if selfishly grasped or received. Irene, the elusive beauty, is never present in the Saga, excepting through the senses of other characters. She is as Galsworthy says, "a concretion of disturbing beauty impinging on a possessive world."

This symbolic elusiveness of Irene, pointing the insatiable character of human lust, is curiously paralled in one of Francis Thompson's finest poems, which could pass easily for an epilogue to the Saga. It is worth quoting. It is called "Desiderum Indesideratum":

O gain that lurk'st ungained in all gain
O love we just fall short of in all love!
O height that in all heights are still above!
O beauty that dost leave all beauty pain!
Thou unpossessed that mak'st possession vain,
See these strained arms which fright the simple air,
And say what ultimate fairness holds thee, Fair!
They girdle Heaven, and girdle Heaven in vain:
They shut, and lo! but shut in their unrest
Thereat a voice in me that voiceless was
Whom seekest thou through the unmarged arcane,
And not discern'st to thine own bosom prest?
I looked. My clasped arms athwart my breast
Framed the august embraces of the Cross.

The high religious note with which that poem closes would have been endorsed by Galsworthy who, though reticent in religious expression, possessed a firm faith.

Such religion as is possessed by the Forsytes is as dead as their own furniture. It is the most corpse-like of all the dead things in possession of which they take such pride. Never for a moment is it allowed to interfere with their private thought or feeling or action, excepting in the younger generation just slipping out of Forsyterism. That here is a melancholy truth about great sections of middle class life in the modern world. It is the deep determined irreligiousness of these huggers of property and worshippers of comfort which is making it increasingly impossible for them to maintain in honor the close relationship of life.

. . . and their lives are individual in their needs and wants. Ministers particularly have many extraordinary problems with regard to unforeseeable sickness and accidents.

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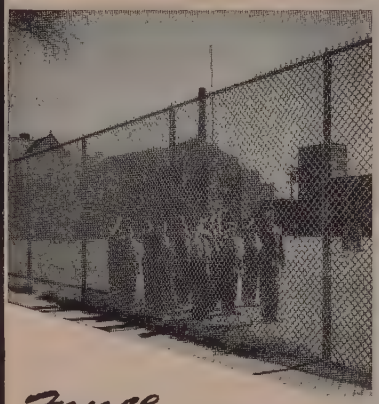

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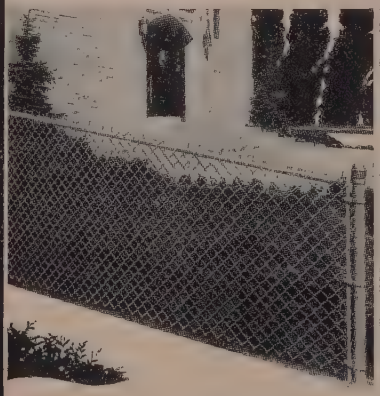

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Do You Weigh Your Mail?

That's One Way of Keeping Track of It Says This Harassed Pastor

*by John H. Sandmeyer**

IF you are an average minister you may know by this article whether or not you have been getting your just share of things going around. Mine is an average ministry and mine is an average church and this is what I got from the propaganda mill for the closing four months of 1949. There came to me in those four months 312 pieces of propaganda in addition to my personal mail and periodicals. And the 312 pieces tip the scales at twenty-three pounds. An analysis will show roughly from whence this material came.

1. Religious advertising: audio-visual items and equipment, robes and paraphernalia, holiday bulletins and the like, will account for 111 pieces weighing six and one-half pounds.

2. Miscellaneous and mostly unclassifiable matter: sixty-three pieces add up to four and three-fourths pounds.

3. The official benevolent program called "The Advance" yields fory-seven pieces at five pounds.

4. The Methodist Publishing House: various catalogues, bulletins, letters and folders give a toll of thirty-one pieces tipping the scales at three and one-half pounds.

5. Financial appeals outside the local budget: Japan International Christian University, Council of Churches state and local, American Bible Society state and local, Temperance, Tuberculosis, Red Cross, Community Chest, Father Flanagan's Boys Town, YMCA —thirty-six pieces—two pounds.

6. Methodist institutions and appeals outside "The Advance" sent twelve pieces at just one pound.

7. Devious schemes for raising money: coin cards, paper banks and so on, sent twelve pieces weighing one-half pound.

If we add to the above items personal mail that would include announcements from *Church Management*, *The Pastor*, *Reader's Digest* — two pounds, and the weeklies: *Life*, *The Christian Advocate*, *Zion's Herald* — nineteen pounds. It is not improbable that by the year's end the preacher's own weight will have been exceeded. At an area meeting of preachers on the campus of Syracuse University in September Bishop Gerald Kennedy in a facetious mood said that it was being bandied about that the General Secretaries having sent out to the preachers last year one and a half feet of propaganda were expecting to better that record by sending out two feet this year.

Preachers react pretty much the same to what the mailman brings. One says, "What is not read today is not read." Another says, "I look it over and then file it carefully away—in the wastebasket." Another says, "Too many meetings, too much propaganda." Two preachers' wives meet, one says, "We are too busy." The other responds, "I know just what you mean, darling,—going places. Don't misunderstand me, I believe in "The Advance," but it certainly necessitates a lot of all-day meetings." In letters to the editor in *The Christian Advocate* a pastor complains: "But we have to wade through the mail, even our 'high brass' find time for nothing but the promotion of program."

A lady asked a friend if she had an extra card as was used in the missionary meeting. "No, I haven't," was the reply, "but I can give you the address of the missionary office." The other responded quickly, "I don't want it, they'll send me a raft of stuff that will be useless." A distraught Council of Churches secretary says, "Our ministers just aren't reading Council of Churches material." The Council sends a very long mimeographed letter every week and printed matter besides.

Here is the type of thing that is told among preachers: a big church advertised for an assistant who must do the preaching, the pastoral calling, and look after the finances, so that the regular pastor can keep up on the literature his denomination sends him. In one church the vestibule was all cluttered with denominational literature and accumulations of it were scattered all over the pastor's study. The pastor apologized: "Every once in a while I have to clean house." Still another preacher said, "All this propaganda makes me suspicious of our leadership." So propaganda can get to be a joke and drives can become a nuisance to the average preacher. Some take it in their stride, some laugh it off, some are

*Minister, Grace Methodist Church, Tonawanda, New York.

irritated, some take it seriously. In a similar situation, the late Bishop William A. Quayle said, "You can't do that to the preachers, I tell you, you can't do that to the preachers; how is a man going to get a chance to spit on his hands?"

New Approach Suggested

It becomes more and more apparent that changes must be made in the manner of financing our churches and church projects. There needs to be an overhauling and modernizing of the financial structure from the top down. The Methodist Church will have to abandon its practice of giving a new name and slogan to its missionary enterprise every four years. This is no longer the answer to financing the enterprises of a great denomination. Nine million Methodists require a lot of explaining. It takes four years to get a new name and slogan explained and accepted in the local church. Then at that moment it is unwise to upset the applecart with a new name and a new slogan. Nor does it seem like cricket to tell the church that all that will be required for four years will be to raise an additional one-third of its former askings and then begin the process of adding Advance "specials" this, that and the other over and above the extra one-third. Nor is it cricket to go over the preacher's head to the leaders of his church before he has had time to get his own program integrated. "World Service" was a good and understandable term, later upset by "The Crusade" and in turn upset by "The Advance."

High pressuring the preacher is being overdone. As a result you have among the preachers either a condition of tension or a condition of apathy in respect to the general denominational programs. Neither condition is healthy. There have been too many meetings taking men off their jobs for the sake of selling them "the proposition." There are too many collections and an altogether disproportionate money emphasis in the churches. Amid it all there is a tendency to demean the preacher. The idea that every charge is an individual and every preacher a free and responsible leader in his own right with a job to be worked in his own way according to his best lights is on the way out. The preacher's intelligence and sincerity are being underrated. He is given highly detailed programs on how to run his job by persons a thousand miles away and is constantly goaded into carrying out instructions. Answers must be forthcoming by such and such a date for the general secretaries belabor bishops, and bishops belabor superintendents, and superintendents the pastors. So the

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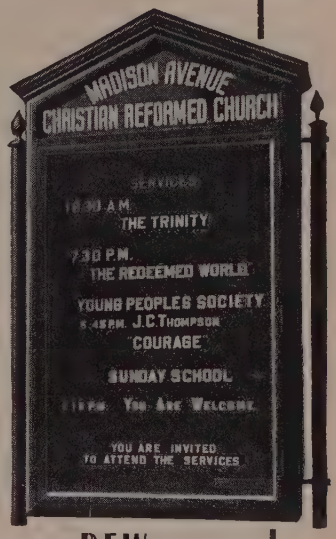

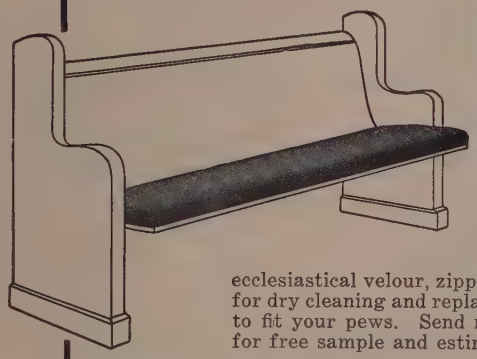

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fire begins to burn the stick and the stick begins to hit the dog!

Right to Protect Local Budget

No church should be expected to go before the people for the purpose of raising funds for connectional or outside purposes save only in case of emergency once the budget is subscribed. Let there be an annual presentation of the great causes of the church at the annual session of the denomination. This could even take the form of a district superintendent's report to conference. Then the pastor should be given a neat package of simplified askings for him to fit into the local church budget at the next canvass of the congregation. We have overdone and therefore need to play down taking collections for causes during Sunday worship services Moreover, a church should have a right to protect its budget. Or, to put it another way, the church should have the right to be protected by its budget. Therefore the annual meeting or conference should become the deadline for any and sundry financial appeals and askings.

Much good work is being done for the churches in public relations in a vast field of opportunity through the secular press as well as through religious journalism. Much more can, and should be done. However, public relations is wrongly conceived of when it is thought of as a process of surfeiting ministers and congregations with long letters, brochures, booklets and tracts. The personal appearance of a general secretary advocating his cause, the district superintendent in his visits to the local church bringing an informing address on the vast interests of the denomination, the returned missionary—such things as these will steal the show from the best of what the mailman can bring.

Have you seen the pie that shows how your benevolence dollar is divided? You will recall that promotion cost is a thin slice. But multiply that thin slice by millions and you would have a sizeable pie. Here is a rather startling thing: the law of The Methodist Church places no limit on the outlay for promotional purposes. Paragraph 751, Discipline of The Methodist Church 1948, says in part: "The expense of promotion committed to the Council of Secretaries shall be a prior claim on the World Service Fund, and shall be payable before distribution is made to the respective boards and agencies." Practically this means that the sky is the limit. It may be that the next General Conference will attempt to curb its propaganda mill, or at least limit its range. One way to do it would be to place a ceiling on expenditures for promotion. It would be a popular thing among clergy and churches and would immediately release thousands of dollars, now being wasted, for worth-while enterprises.

OUR LOVED ONES

I wonder if it's true to say
  Our loved ones dead are lost?
For still in memory they abide,
  A happy helpful host.
We never lose till we forget,
  And love can never forget.
Thus love has still its Galilee
  And faith sweet Olivet.

And thus the friends we've loved long since
  Are with us all the while.
They live again in Memory's hall,
  They speak, and sing, and smile.
And not in Mem'ry's lane alone
  They live and move and stay —
In Christ they have eternal life
  In realms of endless day.

No more I'll say that they are lost,
  Since hope forever does tell
Of homeland fair and mansions rare
  Wherein God's children dwell.
Thus Memory holds the precious past,
  And hope the years unseen.
Today we fill with loving hands
  That little time between.

Ernest B. Allen.

History-Making Possibilities of the Mid-Century Year 1950

What Can Our Church Do?

by Albert F. McGarrah

Dr. McGarrah continues his discussion of last month by pointing out some definite programs to help your church achieve its fullest power.

I RECENTLY received a request from the pastor of a large church who asks that I give him some suggestions for making his church conscious of its history, making possibilities. I had led this church through a successful fund-raising campaign and knew that its laymen would take suggestions seriously. I suggested that the official board discuss the following ideas and possible resolutions:

WHEREAS: Christ founded his church with the commission to "Make disciples of all the nations . . . teaching them to observe . . . whatsoever I commanded you . . . ."

WHEREAS: It is clearer than ever before,—in these days of moral, social and political confusion—that the only hope for increasing and continuing peace, progress and prosperity on earth lies in the enlisting of all people as disciples of Christ and teaching them to observe what he commanded;

WHEREAS: The future history of our country and of the world may be greatly influenced by the degree to which all Christians, and their churches, are faithful to their responsibilities, during these "Mid-Century Years";

WHEREAS: Our own church, though making notable progress, has not measured up to her opportunities and responsibilities in these history-making years;

WHEREAS: The leaders of our own and other Protestant communions have carefully prepared plans and programs, together with ideas and resources as to organization and promotion, whereby many churches have already achieved unprecedented gains as to attendance, interest, loyal activity and spiritual development;

WHEREAS: Our Lord, on the eve of Gethsemane, prayed earnestly "That they all may be one . . . that the world may know . . may believe . . . that thou didst send me"; and

WHEREAS: The followers of Christ, in our country and around the world, including our own community, are in duty bound to seek to achieve such spiritual unity and effectiveness as will glorify Christ and serve his purposes most fruitfully;

THEREFORE: Be it resolved, this _____ day of March, 1950, by the official boards of _____ Church, in joint session;

I. That we recognize the "History-making significance" of these times; in their possible influence upon the moral, social and spiritual well-being of the world of tomorrow.

II. That we record our appreciation of our own responsibilities, individually and collectively, for seeking to inspire and lead our congregation, including all its organizations and members, in the achievement of "Greater things" for Christ.

III. That we designate a "Mid-Century Advance Planning Council" to give prompt and careful consideration to such appraisal of our program, progress and possibilities as will enable us to achieve comprehensive, constructive and worthy gains.

IV. That this Council, in addition to a chairman and two co-chairmen, shall include two responsible members of each board of our church, and of each of the primary organizations of our church, in order to assure balanced and coordinated plans.

V. That this Council give primary immediate consideration to ways and means of increasing the attendance and helpfulness of our worship services, our Sunday School, etc.; also, to discovering and winning new families and new disciples; also to the cultivation of stewardship loyalty as to time, talents and income.

VI. That the Council, besides making early recommendations as above, shall give consideration to the development of such goals and such plans as will enable our church to go on to yet greater and greater services to Christ

(Turn to page 30)

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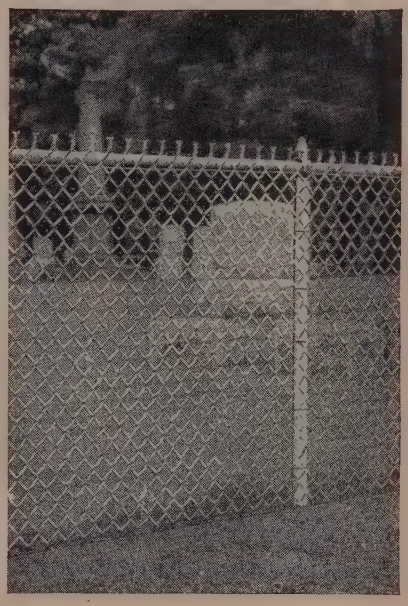

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Solicitude for the Sick

There Is a Way Even in the Crowded City

*by William M. Hunter**

WHEN I was raised a master Mason recently the thing I found most impressive in the conduct of the Lodge was the care shown for sick and distressed brothers in the Lodge.

In my recent parish, the oldest elder, in point of years of service, lay extremely ill for several months. In such a small community everyone knew he was ill, yet he was visited only by the pastor and one family of the church, while he had visits and/or greeting cards from every single lodge brother! The Session had sent him a word of greeting as a group, and one parishioner sent him a greeting card (the parishioner being a business competitor, by the way), but otherwise the "saints" in the church technically ignored the ill brother, despite announcements in the weekly paper and mention of the elder in the pastoral prayer in church.

In my nine years in the ministry, I have probably been criticized most for not getting to visit ailing members promptly enough—yet I can honestly say that in at least 95 per cent of the cases I did not even know the person was ill until he was well again! By then the damage was done, primarily because the members had forgotten to let the pastor know his services were needed.

I believe it safe to say that every minister with whom I've seriously discussed this problem has agreed on this point. Otherwise conscientious parishioners are notorious about keeping the pastor uninformed about sick members. Even the family is negligent, often being the worst offenders.

When I came to the John Hall Memorial Presbyterian Church, it seemed that the "big city" church should be even more solicitous for the welfare of the members than the rural parish from whence I came. John Hall, for whom the work was named, had himself set an example of great concern for the needs of his people.

The idea was obviously good. The need is terrific. But—how to implement a noble purpose with a practical solution?

Sometimes the best applications are borrowed, wholly or in part, from others. And since the Masons were noted for their care of sick and distressed brothers, since the Masons never let a meeting go by without careful reports on those afflicted—why should not the church "go and do likewise?"

The Session of John Hall was enthusiastic. When the plan was broached in the *John Hall Messenger*, our monthly paper, the people made it a point to telephone in their approval of the proposed plan.

But—there's always a "but"—"the best laid plans o' mice and men gang aft agley." The first Sunday found

*Minister, John Hall Memorial Presbyterian Church, New York City.

REPORT ON SICK MEMBERS

Date_____

Name _____

Address and Phone _____

Person reporting (optional) _____

Is call desired soon ( )? Later ( )?

NOTICE: Please write on the reverse side of this card any information helpful to the Pastor or a lay visitor; confidential, of course.

people literally bursting with reports, but too tongue-tied to get up in their pews and give the pastor the information he sought!

I was convinced that the members were interested, because when I told from the pulpit of a non-member, suffering from a combination of coronary thrombosis and acute loneliness, several members asked his name and address so they could visit him.

This minor obstacle was soon overcome, though, by the simple expedient of mimeographing cards to be placed—with pencils—in the pews. Now the member has only to write down the information and either put it on the offering plate or hand it to the pastor.

What do we do with this information?

First, during the worship, at the portion called "Report on our Sick Members," we call attention to the cards and also invite informal reports, if any care to give them. Then we have a brief pastoral prayer for those mentioned or thought of in the worship.

Secondly, the pastor uses this list of names as the top-priority visiting schedule early in the week. When possible, some may be visited Sunday afternoon.

Thirdly, laymen are being urged to visit, especially the deacons, supplementing the pastoral work.

Fourthly, the members of the congregation are being reminded, each week, to send cheerful "get well" cards or to write notes, "the ministry of the three-cent stamp," as it were.

We are convinced that if our church project for the care of the sick and distressed brothers continues as it has begun, we may well have, in the noise and turmoil of the big city, a true haven of friendliness and the more desirable aspects of small-town Christianity at work.

Should the lay members of the church of Christ be any less zealous along this line than the members of the fraternal orders?

DEFINITIONS

Under Consideration—Never heard of it.

Under Active Consideration — We're looking in the files for it.

In Transmittal—We're sending it to you because we're tired of holding the bag.

A Conference—A place where conversation is substituted for the dreariness of labor and the loneliness of thought.

A Clarification—To fill in the background so detailed that the foreground must go underground.

Jerry Klutts in
"The Washington Post."

★ ★ ★ ★ ★ ★ ★

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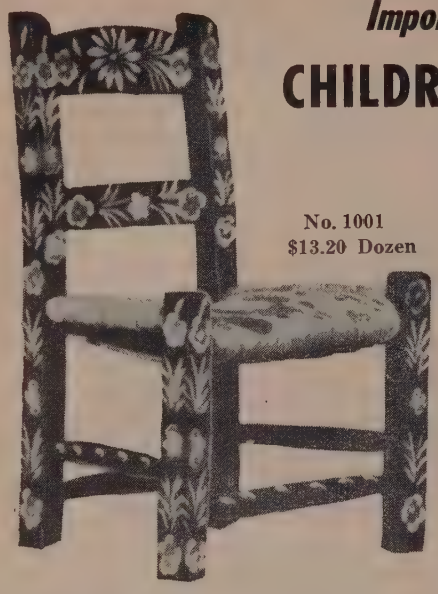

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History-Making Possibilities of the Mid-Century Year 1950

(From page 27)

and to our fellowmen during the next five, ten, twenty-five and fifty years.

The Beloved Community

The following seven-fold picture of the church is Biblical and informative. The outline is suitable for discussion but of equal value as outline for the minister to present the history-making opportunities to his congregation.

1. The church is an *Assembly.* While Jesus talked to and prayed with various individuals, most of his messages were spoken to assemblies, ranging in numbers from the "Twelve," and small groups to 5,000 persons. The apostolic injunction to "Forsake not the assembling of yourselves together" emphasizes this.

2. The church is a *Brotherhood.* As "Sons of God," "Children of the Most High," a "Household of faith," and with Christ as an "Elder Brother" who had commanded them to "Love one another as I have loved you," it is not surprising that the early church was a "Beloved community" with such mutual love and helpfulness as won the Roman comment: "How these Christians love one another."

3. The church is a *Corporate Body,* of which Christ is the "Head"; having various functions to be discharged by various members. These functions and their organs (committees, boards, congregations) are so vitally significant and interdependent that the health of the church depends on them.

4. The church is a *Discipleship,* a school of Christ; calling for such organization, such ideals, such equipment, such intelligent leaders, such careful planning, such curricula, as are worthy of such a school.

5. The church is an *Edifice.* When Jesus said: "I will build my church," he implied such comprehensive and constructive planning, such blueprints, such foundations, and such "living stones," as would be worthy of his church.

6. The church is a *Fighting Force.* When Jesus trained and sent forth the twelve, then the seventy; and when Paul spoke of "Good soldiers"; they implied such faith and faithfulness, such intelligent and ready services, such wise strategy and far-reaching plans, as will overcome and win the world for God.

7. The church is a *Growing Vine.* Only when we realize what that term meant to Palestine may we realize its implications as to fruitful values; if rooted and grounded properly, cultivated wisely, pruned seasonably.

Irrelevant or Indispensable

*A Sermon by Karl H. A. Rest**

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.— John 15:5.

IT IS an astounding claim, a bold declaration. But there it stands without any reservation or qualification. Christ proclaims that he is indispensable: "without me ye can do nothing." It is a broad statement. It takes in such a lot of territory it causes us no end of difficulty. Though we do not mean to be irreverent, the question does raise its head: Can we really do nothing without him? We have been steeped in the tradition of self-help and nourished in the culture of self-reliance. We pride ourselves upon our ability to do things for ourselves. We boast about the things we have accomplished. And now, suddenly, we come across this pronouncement of the Lord Jesus in the Bible: "without me ye can do nothing." Is it any wonder that many of us are quite baffled? Are there not a lot of people who have done many things without him? Furthermore, some of these people do not know the Lord and others frankly disclaim all belief in him. These things simply cannot be denied; the record of their achievements stand in plain view. Just what did Jesus mean? How are we to understand him? What are we to make of this pronouncement? Must we take it seriously or is it merely an oriental figure of speech? Can we get along by ourselves or must we get help from beyond?

The issue has been dramatized by an event which occurred in the Constitutional Convention, meeting in Philadelphia in 1787. The Articles of Confederation had proven themselves ineffective in governing the affairs of the thirteen colonies. Delegates to the Constitutional Convention were instructed to make such revisions as were necessary to provide an adequate vehicle through which the affairs of state could be managed. Many different viewpoints were represented by the delegates. Tedious deliberations dragged on from spring into summer, without much progress. In fact the delegates were farther from agreement than ever. Hoping to reconcile the conflicting interests, Benjamin Franklin suggested that all sessions be opened with prayer "imploring the assistance of Heaven." But this was opposed by Alexander Hamilton who thought it might cast a reflection upon the ability of the assembly to do the work which had been entrusted to it. There was no need, said Hamilton, "of calling in foreign aid." Accordingly, the Constitutional Convention decided it could get along without the prayers of a chaplain.

Is man sufficient unto himself or does he need help from beyond? This question which was brought to such a sharp focus in that 18th century convention is also a moot question of our day. Reinhold Niebuhr, one of America's greatest theologians, wrote a book a few years back with this searching title: *Does Civilization Need Religion?* Must we have religion or can we get along without it? Is religion indispensable or is it irrelevant? Let us look at the record.

A Godless Civilization

Our western culture has been called a godless civilization. This is not merely the utterance of a few religious fanatics or irresponsible and thoughtless people. Many people in our day, after looking over the situation, say: We can get along and we do get along — by ourselves. Take to hand most any book on the development of our western culture. You will find chapters on science, politics, industry, mechanics, invention, education and morals; but you will find, little or no mention made of religion. Many have protested this omission, like John Haynes Holmes, but, nevertheless, the record stands. The failure to include religion in the portrayal of contemporary culture is an indication that these writers do not consider religion as a vital factor in modern life. Many think religion is irrelevant and has nothing significant to say to our day. Instead of coming to grips with life, they say with scorn, it by-passes life. Our culture is regarded as the monument of man's achievement. Like Nebuchadnezzar who boasted, "Is not this (the) great Babylon, that I have built?" so modern man boasts of the civilization which he has established. He sings in the chorus of Swinburne:

Glory to man in the highest
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last century, the record becomes impressive. The telephone, radio, television, automobile, airplane—to mention only a few things developed in the last years—are certainly no mean achievements. The working man of today, living in a modest bungalow, has luxuries and comforts available which were not enjoyed by kings a few years ago. Is it any wonder that modern man, at times, seems a bit intoxicated with his own achievements? But that is not the whole story.

In spite of the imposing structure of western civilization, modern man feels a sense of inward insecurity. His confidence in himself has been badly shaken. A brooding sense of anxiety has robbed him of his peace of mind. He feels insecure and that not without reason. We begin to understand it if we but reflect what man has experienced in the last few decades. Though a man be only forty years of age, he has experienced in the short period of half a normal life-span two of the most devastating world wars and one of the sharpest depressions in history! These catastrophes have so drained the resources of the world that man's whole way of life is threatened. Our civilization is not unlike a tower which a child builds with his blocks. He is fascinated in watching the tower grow, as he lays block upon block. But, at the same time, he is also apprehensive for the structure becomes increasingly precarious. Soon it starts to sway and, as there is no cohesive power to hold it together, it comes down with a crash.

Is There Any Cohesive Power?

Is there any cohesive power which can keep our civilization from total collapse? What can hold it together? Some pessimists answer: There is nothing that can be done. We are doomed. Other civilizations have had their day — fourteen of them, they tell us on good authority, have already perished — and now our turn has come; it is only a question of time. Some of these pessimists are among our foremost scientists. It was only a few years ago that many thought science had all the answers to man's problems — science was proclaimed as the New Messiah. But since the days of Hiroshima and Nagasaki these bright hopes have been burned up; the ashes of victory have left modern man despairing of the future. The atomic scientists have been active above all other scientists in warning man that science does not have the resources nor the power to save. It is morally neutral and spiritually impotent. Help must come from other quarters, if we are to be helped. Even some of our military men are not so sure that safety lies in greater power—greater power makes for greater destruction and there is an uncanny dread of that day when atomic power will be the universal possession of all nations. No, safety does not lie in greater power, but in the greater control of power. But who is great enough or good enough to control this absolute power of atomic energy, now in the hands of man?

Basically the problem is not scientific, nor militaristic, nor political. In the end it is, as General MacArthur suggested, theological. The spirit of man must be revived or the flesh will perish. It may not be amiss to recall the word of Woodrow Wilson, written five years after the end of World War I, in which he declared:

Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by being permeated with the Spirit of Christ, and being made free and happy by the practices which spring out of that Spirit.

If we take this word of that elder statesman seriously, we realize he is but reaffirming the pronouncement of the Lord Jesus when he says, "Without me ye can do nothing." Force has no cohesive power and, therefore, cannot rebuild the shaken confidence of man. The spirit of man can be revived only through the quickening power of the Spirit of the Lord. More than ever must we appropriate that ancient word, mediated to us through the Prophet Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Notice the close relationship of Christ to his followers. Jesus says, "I am the vine, ye are the branches." The vine is the source of life and strength of the branch. If the branch is cut off from the vine, it loses its vitality; it withers away and dies. Christ is the point at which the life of God breaks through and enters into this world. He is the source of life and strength. Through him the world is renewed.

But, if man cuts himself off from God, his goodness does not have the power to maintain itself; it withers like the branch separated from the vine. Ethics without religion has no power of endurance. Decency is good as far as it goes but it does not go far enough—it lacks depth. The French Revolution in the beginning struck the idealistic notes of liberty, equality, and fraternity. But, as it had no deeper ground than its own idealism, its power for good was soon exhausted and it broke out into uncontrolled violence. If man has nothing more to rely upon than his own spirit, his goodness is apt to turn sour. He needs divine support. Faith, hope, and love are factors which make life meaningful. They are the responses which man makes to the gracious overtures of God. Yet they are more than

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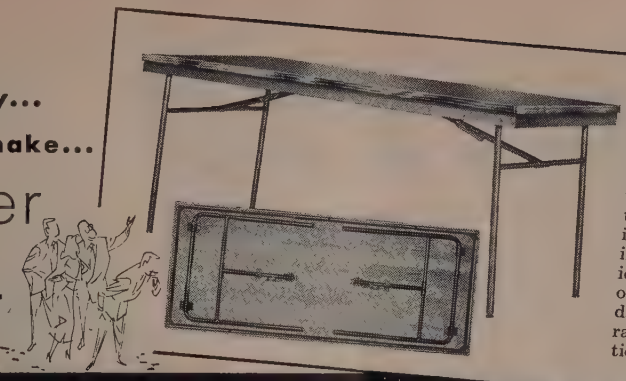

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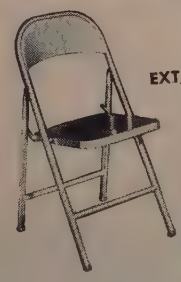

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purely human factors. They are evidences of God's Spirit at work in the heart of man. Now, if man cuts himself off from God, his life is slowly being drained of vitality. This is the tragedy of our time. There are many who live out their lives on a small scale of lowered vitality; it is a pinched and barren existence and, in the end, they are overcome with frustration and bitterness, cynicism and despair.

However, life is not meant to be like that! It is meant to be lived upon a large scale, full and free. Christ said, "I came that they might have life and have it abundantly." If we depend only upon ourselves, our resources are soon exhausted. But we need not go it alone. We have great resources available. Our strength may be renewed daily, just as the branch is daily strengthened through the vine. Therefore, it is possible for a Paul to say, "I can do all things through Christ who strengtheneth me." God in Christ Jesus redeems our life from the destruction of frustration and bitterness, cynicism and despair; he keeps alive within us the faith and hope and love by which we live.

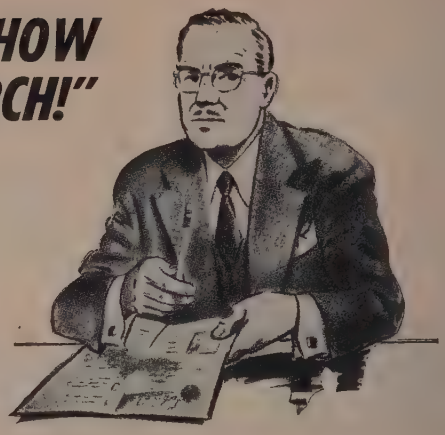
It was in the Spirit of Christ that the apostles and disciples went forth. Suppose they had gone out into the world, dependent solely upon their own strength, wisdom and insight? It is probable that Christianity would have been lost and, being sidetracked thus early, it possibly would have left only a few faint traces behind. But they went forth in the Spirit of the Lord. The goodness which they proclaimed was not their own but that of Christ working in and through them. They were glad they had the opportunity to be his instruments. If we complain of the impotence of the church, as we sometimes do, it may be well for us to remember that the church is powerless only when it is not charged with Christ's energy nor inspired by his purpose. As we look back upon the history of the church, we note the periods of weakness and corruptness were overcome only with a new influx of the Divine Spirit. Our world needs such a revival and it must begin at the Household of God.

The Indispensable Christ

You may recall the legend of the Grand Inquisitor, as told by Fyodor Dostoevsky in his *The Brothers Karamazov*. It was during the time of the Spanish Inquisition, so the story goes, Christ returned to earth. The simple and the devout welcome him. But others are deeply disturbed by his presence. Though they still acknowledge Christ in name, they deny him in spirit. His presence, therefore, embarrasses them. They put him in prison. Unforgettable is the scene in which the Grand Inquisitor secretly visits Christ in prison under the cover of the pitch-black darkness of night. Observing the vast gulf between the way of Christ and the path his followers have charted, the Grand Inquisitor feels acutely uncomfortable. In the presence of Christ he knows his whole way of life is challenged, and he says to the Divine Prisoner: "Why, then, hast Thou come to hinder us?" But Christ says nothing at all, as he looks at him with a deep, searching, penetrating gaze. The Grand Inquisitor finds the silence oppressive. That look condemns his whole manner of living. However, instead of changing his life to conform to the standard of Christ, he opens the prison door and says those hard, desperate words: "Go, and come no more . . . come not at all, never, never." But that is the way of death.

The way of life is Christ. We need him if we are to live, live abundantly and meaningfully. As he comes into this world of time, he brings new life with him. The Saviour alone can redeem our lives from the destruction of frustration and bitterness, cynicism and despair. He quickens our faith, revives our hope, strengthens our love. He revives our sense of justice, stimulates our desire of rightness, kindles our sympathy.

"I NEVER REALIZED BEFORE HOW LITTLE I GAVE TO MY CHURCH!"



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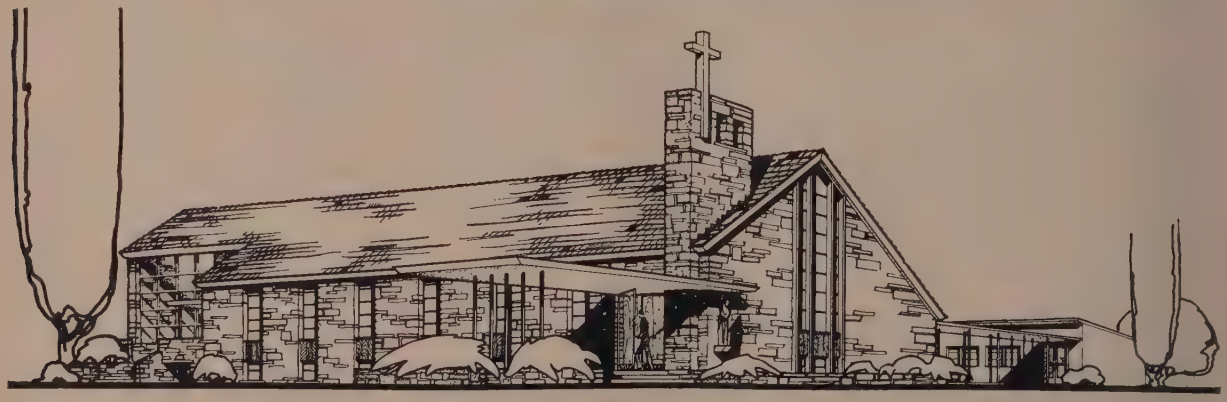

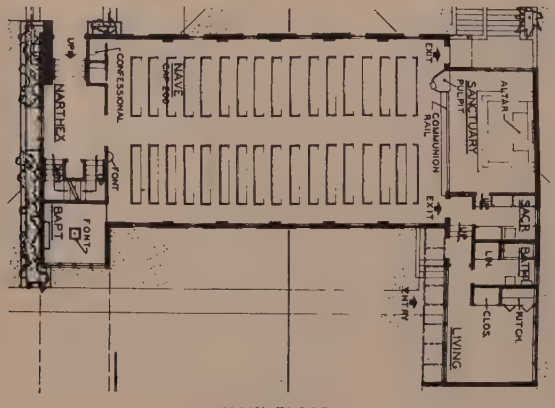

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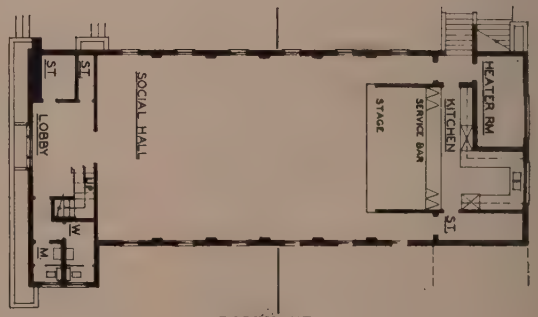

BASEMENT

Protestantism Speaks to Our Day

*A Sermon by Lawrence E. Tee**

Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.—Hebrews 2:1.

ONE Sunday after service a young man worriedly asked for an interview. After several postponements he finally arrived at the study and gave a story which is altogether too common in our churches today.

He had gotten into a discussion of religion with some of his Roman Catholic friends and found, very much to his amazement and chagrin, that he could not hold his own.

"I love my church," he said, "and I've gone to it ever since I was a little boy. But now they tell me that theirs is the only true church and the Protestants broke away because Luther wanted to get married. And there are other things —I just don't know where I stand and I don't know what's right."

He is no different from many of our Protestant people. All too often we find ourselves in the same kind of quandary. What is right? Do we Protestants have any valid grounds for our type of faith?

I
The Problem

Because in most of our Protestant churches we rely upon volunteers to teach in our church schools, we have a weakness in our system in that we have found that the religious education of our children is little more than a haphazard affair, subject to vagaries and the religious illiteracy of those good, but often misguided, souls of our churches who feel impelled to help in the work of the church. Too many of our church school teachers have had no formal training in this highest of tasks. Unfortunately, also, there are too many of our church school teachers who do not really desire to be trained. "After all," they say, or think, "we have given our hearts to the Lord and have volunteered for this service to our church, is not that enough?" It may very well be that there is just the difficulty — they have given their hearts but not their heads.

Church school teachers often think it a reflection upon their mental abilities if a suggestion is made along the lines of formal training, however slight that training might be. Please do not misunderstand me — I have nothing but admiration and respect for those who faithfully give of their time and their talent Sunday in and Sunday out to the teaching of youngsters of the Way of the Lord Jesus Christ. It still remains a matter of fact, however, that ineffectual methods of teaching and haphazard choices of materials have produced a large number of religious and spiritual illiterates in our Protestant churches today. Here is one reason why that young man was helpless in a discussion of faith.

For another thing, it is my conviction that because we have become confused as to the real nature of a union in church circles, there has been an increasing tendency among our people to fall into the line of march which has been set up by the criticism aimed at us by Roman Catholic brethren, namely, that there are too many denominations. In a sort of inferiority complex we say, "We ought to get together and get organized into one great denomination." This kind of spirit is growing. It has already reaped fruit in the mergers of certain denominations. This may or may not be good . . . only the record of history can tell.

My point here is that somehow we have missed one of the salient features of Protestantism when we deplore the number of denominations. We seem to have forgotten that the truth of God is an eternal truth; that his Word is continuously operating; and that It has relevancy for all ages and all types of peoples. As such, therefore, we cannot even hope to encrust it into any set pattern like we take baby's first shoes and immobilize them from the soft pliable bits of leather to the hard soli-

*Minister, First Congregational Church, McKeesport, Pennsylvania.

PRIZE-WINNING CATHOLIC CHURCH

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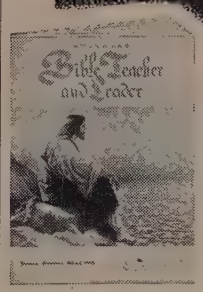

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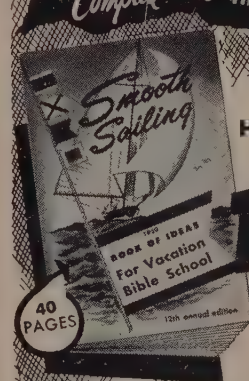

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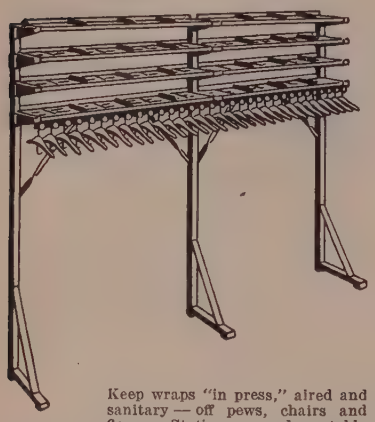

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dity of bronze. "Oh," you say, "but we don't want to do that! We just want a union of denominations." But, friends, that is exactly what will happen in the type of union which is popularly advocated. It has happened in the Roman Church; which, incidentally, I suspect is the type of organization which evokes the envy of those who want a Protestant union. And it happened in the Orthodox Church. This is a result we Protestants seem to have overlooked. The truth of the matter is that we have somehow lost sight of the fact of the unity of spirit which prevails among all our churches which hold to the Saviourhood of our Lord. When we have lost sight of the "one Spirit" and the "one hope," we get confused and feel we have no answer to the critics who cry, "Why don't you have a union?" And yet there is hardly a person who does not know what "E Pluribus Unum" means in the field of our national life . . . a federal system composed under the good-will and fellowship of separate states. It may be weak in some spots, but our democratic system is still ideal. Strangely enough, it can trace a good deal of its background to the Protestant conception of the worth of the individual and of authority resting in the people. Why, then, have we lost sight of the same principle in respect to our denominations? When accused of disunity shall we overlook entirely the "unity with diversity" which we have in the Councils of Churches?

Well, these are only two of the many serious misunderstandings and weaknesses in Protestantism today. It is sufficient to bring only these two in order to pose the problem and to suggest to you a line of thought and to pave the way for the wonderful procession of contributions which Protestantism has brought to the religious and secular life of the world. It is a glorious heritage written in the blood and sacrifice of those who have gone before. Our faith has been purchased dearly. It follows, somewhat, the pattern of the precious price paid for our salvation by Christ himself. It is a cogent thing that of recent years we have been recapturing the spirit of the leaders of the Reformation through a greater emphasis upon Reformation Day. By looking backward we can, if we will, go forward. Inspiration from our forebears brings aspiration for our future. As the writer of Hebrews so aptly puts it, "we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." We have been drifting away from our Protestant values. Let us look to see what they are.

II

The Unique Aspect of Protestantism

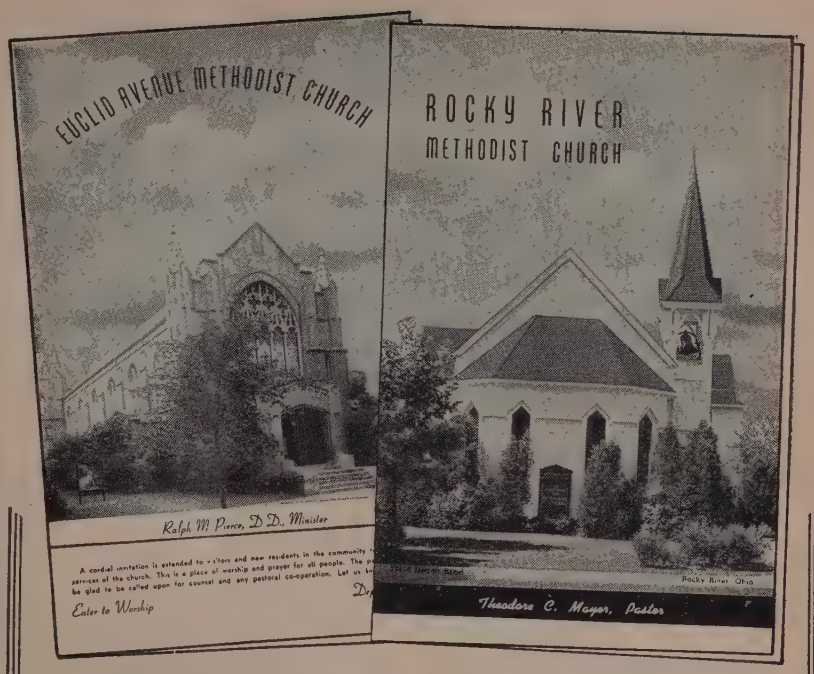
If there is one characteristic which epitomizes Protestantism it lies in something which cannot be divorced from the stories of Biblical and, especially, New Testament history. All through this particular revelation of God to the children of men there has been one thing and one thing alone which has been responsible for the impact of religion upon human life. It has pleased God to reveal his will in a fashion which can only be called unique, namely, through ordinary men and women like you and me. Ordinary . . . did I say? Yes, ordinary . . . but . . . the uniqueness comes in that these very ordinary men were fired to an extraordinary enthusiasm by their close communication with God himself. (Note: I am making no application here to the special revelation of Jesus the Christ, although he was the highest example of the point I am making.) What humble shepherd from the mountain of Horeb led his people from an odious captivity in Egypt with no visible weapon but his rude shepherd's staff? That ordinary man was Moses. What humble dreamy-eyed singer welded his scattered people into a solid kingdom in a difficult and resisting land? That ordinary man was David. What fairly rich landowner suffered many calamities and has become the example of all who would have an abiding faith in the love and care of God no matter what happens? That ordinary man was Job. What rude and lowly prophet stood almost alone in pointing out the evil of his beloved nation and brought a message of hope through redeeming repentance? That ordinary man was Isaiah. What type of Isaiah preached repentance to a sin-hardened people and paved the way for the immediacy of the Saviour? That ordinary man was John the Baptist. What simple humble young man in his dying was used of God to convict the greatest missionary of the faith? That ordinary man was Stephen. What persecutor of the Christians became himself a Christian and suffered in turn great persecutions as he preached the Gospel of redemption? That ordinary man was Paul.

Yes, ordinary men all . . . yet, they were extraordinary men because of their burning zeal born out of their intimate contact with God. And Protestantism has come to the world in the same way. Ordinary men who had this sense of oneness with God; feeling led by His Holy Spirit; giving themselves in the service of Christ. Our faith has come to us in this unique way and it will continue in this unique way. Let's look at a few instances:

John Huss, a Bohemian priest, was stripped of his vesture, publicly

mocked, burned at the stake, all with no opportunity to defend his affirmation that the Scriptures were above church authorities, Jesus Christ was above the Pope, and the conscience was above the commands of his superiors. He only sought to restore the purity, the simplicity, the sincerity and the spiritual fervor of the early church. He sought to make the shepherds of Christ's sheep true patterns for the flock in righteousness, in godliness, in earnestness. He sought to free the conscience and to make religion a matter of the heart. He died a hideous death, singing, "Jesus, Son of the living God, have mercy upon me." An ordinary man consumed by fire, but an extraordinary man filled with spiritual fire for Christ.

Martin Luther, best known of the Reformers, famous for the nailing of his theses against the corrupt practice of selling salvation for a cash price, comes to us as the one around whom finally all the previous agitation centers in what is called Reformation. The cloistered walls of the Wittenburg church resounded with the blows of his hammer and the sound echoed throughout Europe and shook the papal throne. That day was October 31, 1517. For Luther himself this action possibly started when he was climbing the Santa Scala at Rome on his knees as a special means of receiving God's grace. God spoke to him that day, when he was part-way up the stairs—"the just shall live by faith." He stood to his feet and returned to his native land with God's leading heavy upon him. It wasn't easy for him to find fault with the established system. When he was brought to trial he uttered words along these lines: "As soon as I am convinced I will retract every error; and be the first to lay hold upon my books and throw them in the fire. But unless I am convinced by the testimony of Scripture, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience." Then he gave the immortal sentence: "Here I take my stand; I can do no other; God help me. Amen." Because he insisted upon relying on God to help him through this crisis safely, his friends felt that they had to kidnap him to prevent his death at the hands of unscrupulous adversaries. Incidentally, for the benefit of those who have had the same lie hurled at them as the young man I mentioned earlier, Luther did not marry for eight years after his break with Rome; so it is hardly sensible to hold that he got out of the Roman Church because of an eagerness to marry. Carlyle says of Luther "a true great man—great in intellect, in courage, in affection and integrity. Great . . . as an Alpine mountain — so simple, honest, spontaneous . . . a right spiritual hero and prophet;



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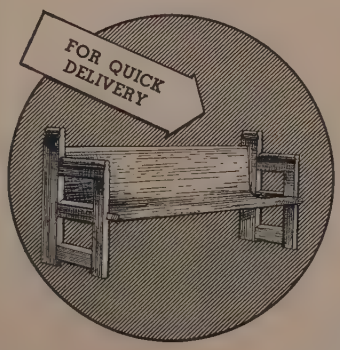

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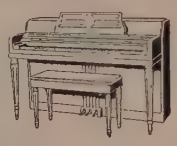

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once more a true son of nature and fact, for whom these centuries, and many that are yet to come, will be thankful to heaven." An ordinary man, filled with the Spirit of God.

John Calvin, most powerful intellectual giant of all Europe, austere and serious to the point of unpopularity among his fellow students, is the systematizer par excellence of the Protestant tenets, basic of which is the dogma described thus by him: "Only one haven of salvation is there for our souls and that is the compassion of God which is offered us in Christ. We are saved by grace; not by our merits, not by our works." This system, known as Calvin's Institutes, stands today as a monument of the genius and piety, and of the relentless logic and stern piety of its author. "He feared God, and loved righteousness, and loathed iniquity and scorned a lie. His brave spirit dominated over a weak and timorous body, and he consecrated with an entire devotion his vast powers to the glory of God and the welfare of his fellowmen." So great was his influence that the rowdy element of the city of Geneva feared him to the extent that it sought every means, including setting the dogs on the street on him to an infuriated armed mob arrayed against him, to kill him. An ordinary man . . . on fire for God.

John Knox, a champion of liberty against civil and religious despotism, condemned for a period to the life of a galley slave, preacher before royalty, stood always against vice in high places of government and church and considered himself as a soldier in a mighty battle against evil. Truly a prophetic figure indeed! More than once he employed enemies in verbal jousts and vanquished them. It is due to the influence of John Knox, curiously enough, that for 300 years Scotland was the best educated country in the Old World. It was John Knox who saw the true nature of Queen Mary and would not be dissuaded from his belief in the supremacy of Christ by the tears of this beautiful, but treacherous, woman. It was Knox who was the Isaiah and Jeremiah of his day, continually holding the mirror of God's Word up to the life of those around him. Hundreds of ordinary Scottish folk were inspired to stand unmoved in the face of bitter persecution by this ordinary man whose soul was inflamed by the Pentecostal experience.

How many are the sagas we could tell of the hero marchers of Protestantism! Hearts afire for God, proclaiming His Word, preaching good tidings to all! Who can number them? . . . they are more than the grains of the seashore . . . the John Wesleys, the George Whitfields, the Luther Rices, the Adoniram

Judsons, the Kagawas, the E. Stanley Joneses, the Albert Schweitzers . . . yes, and the John Jones and the John Smiths, the common ordinary garden-variety people of the world filled with a great zeal and ardor for Gospel-spreading which has set them apart as extraordinary folk!

What has been the result? What has and does Protestantism give to the world today? Is it valid?

III

We have given to the world a faith that saves through no other means than the free gift of God freely offered in His Son, Jesus Christ. We have given the world a book that reveals in a very special way the will of God for his creatures. As old Dr. Conrad thundered one day from his Boston pulpit, "Love it! Study it! Obey it! And eternal life is yours!" We have given to the world a Priesthood of Believers each of whom may come into intimate and personal contact with the heavenly Father. No longer is there a wall between mankind and God to be climbed by a succession of intermediary beings. Protestantism has smashed it to the ground to leave us face to face . . . with Him.

Protestantism has quickened thousands of people to creative thought and action. It brings Christianity to the consciousness of peoples of all social strata. It tells of how revolutionary Jesus and the new kind of covenant he established really is. Because it refuses to retire behind cloistered walls, Protestantism has been vitalizing life in every sphere. A workable application of Christian faith to every day life is a distinct contribution to Protestantism. TheThirty-Years' War in Germany, for instance, fought to suppress Protestant peoples, actually stimulated them to a greater emphasis upon righteous living and to the more practical helping of the brother in distress. Protestantism gives the world its wonderful soul-inspiring hymns written by those whose experience of Christ impelled them to this form of testimony.

Toleration and agitation for liberty of thought in matters of secular nature as well as religious, which we accept today in such an easy fashion, were inspired by Protestantism, which has always been convinced that to ask another to give up his honest conviction is contrary to New Testament teaching. John Milton, a Protestant and a Puritan, was one of the leading figures in the fight for the freedom of the press, another one of our easily accepted concepts in this country. In point of fact, while Protestantism broke up the control of the Medieval Church upon secular society, it at the same time increased the influence of Christianity upon political life. In its emphasis upon the individual and his rights, it led directly to the cherished principles of democracy which we hold so dearly in our beloved country. In Calvinism, for instance, the power of the people against the autocratic prince became a thing to be reckoned with. This was carried over into the so-called Independent denominations, which experimented with democratic forms of government in the local congregations. And this reflected, in a moderate form, in the political institutions. Protestantism still stands today as the exponent of the democratic way of life.

Much of the prison reform of our present day received its first impulse from Protestantism. The barbaric ingenuous devices used to inflict pain upon unfortunate prisoners are not unknown to us today in their historical sense. What we do not know, most of us, is that we do not have these devices today because a Swedish Lutheran, Petri by name, first began to denounce such treatment of prisoners away back in the 1500's. And ministry to prisoners has been a Quaker activity almost from its very beginning.

We have been using the word, "Protestantism" in a random fashion in the last few paragraphs. Suffer me now to remind you once again of the unique nature of Protestantism . . . all this work and progress and contribution has come through the lives of Spirit-filled men and women who have not staggered at overwhelming odds because they knew that God was with them. We so often say, "Well, everybody is doing this thing which is called wrong, what can I do about it?" Remember, friends, we have been walking this day with those who have looked upon the collective sins and ills of mankind and have done something about it. "We ought to give the more earnest heed to the things which were heard, lest haply we drift away from them."

These things did not come easily or without cost . . . their price was dear. And the same sort of call is issued today to you and to me as members of the Protestant faith. It is not easy to be a Protestant because the individual responsibility is so great. And yet, what can you say but the same as Isaiah . . . "Here am I, Lord, send me."

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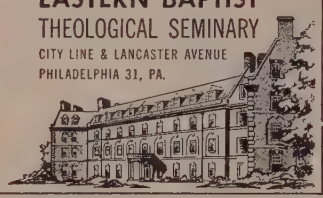

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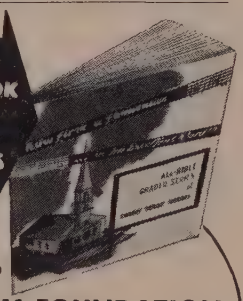

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Senior Service League Serves Those of Mature Years

"FELLOWSHIP—Friendship—Service" are the three words to describe the motivations of a new organization in the First Presbyterian Church, Baton Rouge, Louisiana, which recently held its initial meeting. The organization is called the Senior Service League and is designed to afford members of the congregation who for various reasons are unable to attend the regular worship periods or participate in the activities of the church. Some of them — but by no means all — are "shut-ins."

Most of those who are members of the League are in the upper age brackets — several over the 80-year mark. Some of them are afflicted by such handicaps as deafness, partial or complete blindness, and other physical disabilities. As a whole the group represented those who are almost the "forgotten ones" of the congregation. Nearly fifty persons—men and women —attended the organization meeting. The eagerness they manifested in an opportunity to join in fellowship, friendship and service was one of the inspiring elements characterizing the gathering, which was brought into being through the efforts of a committee of church workers, deeply concerned over the problem of reaching those who are ordinarily denied the privilege of attending regular worship services or engaging in other church activities.

The program set up for this first meeting was arranged to meet the situation. It was wholly informal, with particular emphasis on the thought of fellowship and the encouragement of friendly relationships, which form the pith of religious and spiritual growth. Then the members of the group were led to tell their own personal histories, their church affiliations and their family responsibilities. Some described with pride their privilege as parents of seven, eight or nine children, as well as that of being grandparents to numerous others. Naturally, such experiences brought a feeling of fellowship that could not otherwise be established. One man acknowledged that while he could boast of "no family," he recognized the whole congregation as his "brothers and sisters, fathers and mothers."

This "experience" meeting, bringing the whole group to an equal footing in the realm of fellowship and friendship, led to engaging in another phase of the same precepts, a delicious luncheon served by the women of the church, who also arranged a musical program especially designed to appeal to such a gathering. The group itself was given opportunity to engage in the program by singing songs that were familiar to their childhood days.

Only then did the "service" phase of the movement to enlist the interest of these "seniors" come into the picture. The pastor, John W. Melton, in the course of a short inspirational talk, discussed the opportunities in which the League could participate, acts of helpfulness in sewing, mending or otherwise aiding the church program for providing clothing for underprivileged children and adults in the community, as well as other activities that could be pursued at home. Virtually every person present signified a willingness to participate in such service.

It may be well to record the fact that the gathering was not exclusively composed of Presbyterians. There were some from other denominations, including a Catholic friend. These were as much enthused over the opportunities of fellowship, friendship and service as the ones for whom the plan was originated. Meetings of the group are planned at least once a month.

These had come to realize that no longer could they be numbered amongst the forgotten members of the congregation. Their own testimony after the first meeting began to disperse was that it was "one of the best events that had come into their lives in recent years."

Plans for the Senior Service League are established as to frequency of meetings and projects. A sewing machine has been promised with which drapes for the church will be made by some, choir vestments repaired and so on. Woodworking machinery will be installed in the near future for some who have developed that hobby. Other projects are being considered by the committee and will be presented to the group at large at its next meeting.

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SERMON STARTER

The Pilgrim Presence

*While they were talking and discussing together, Jesus himself drew near and went with them. * * * They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures"?*—St. Luke 24:15, 32. (A.R.S.V.)

AS I see it, this text forms a part of the most precious chapter of the Bible. Nay more; it is taken from the most precious chapter of all the literature of our world. If everything else were to be lost or destroyed and only one chapter were to remain for the remaking of the heart, mind and civilization of the race, my choice of what should be kept would be the twenty-fourth chapter of the gospel according to St. Luke. Here we have, directly or indirectly, all that is most essential in our Christian faith.

And what a story it is! The late Bishop Moule, with characteristic insight, said of it: "The charm of this immortal story lies largely in the strange facility with which, in it, the supernatural comes upon us in all its mystery and majesty, literally walking and talking with the natural. To depict such a converse has often been the attempt of literary genius, but where has it succeeded? Shakespeare has assuredly failed in *Hamlet*. Scott himself admits that he has failed in *The Monastery*. But St. Luke succeeds."

Why does Luke succeed? He succeeds because he records an actual experience. And it is an experience which has been repeated again and again all across the years and all about our world.

And what did and does that experience suggest? What were the characteristics of that Pilgrim Presence on the twilight road? Scholars and commentators have answered in many ways: in terms of the fact of the resurrection, in terms of triumph over tragedy, in terms of prophetic fulfillment, and in terms of divine comfort. Each tells the truth—the truth in relation to which all other truth is secondary. In dealing with this text, this scene and its unearthly meaning, I know of nothing so haunting and helpful as a sermon I once heard preached by Dr. Dinsdale T. Young of Westminster Hall, London. I have

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HOBART D. McKEEHAN

forgotten practically everything the great preacher said, but all the intervening years have only served to burn ever more deeply into my mind and heart the key words of his sermon outline. Dr. Young divided the text and the significance of the story into three parts and under three headings—which was and is enough to open many doors and give any real preacher wings. He spoke of what he called "Three Phases of the Risen Christ," and those three phases were and are:

A. The Companionable Christ: "He talked to us by the way."

B. The Expository Christ: "He opened to us the scriptures."

C. The Enkindling Christ: "Did not our hearts burn within us?"

Here, my preacher reader, is sermonic perfection and, what is more important still, here is the meaning and mission of the Evangelical fact and faith.

I. Christ, triumphant over sin, death and the grave, is our Great Companion. He cares, he shares, he journeys with and ahead of us, whether our pilgrimage be in some radiant dawn or some sorrowful dusk. Each time I think of this scene there steals into my mind some words of the Confirmation Hymn of my congregation:

Jesus I live to Thee,
The loveliest and best;
My life in Thee,
Thy life in me,
In Thy blest love I rest.

* * *

Living or dying Lord,
I ask but to be Thine;
My life in Thee,
Thy life in me,
Makes heaven forever mine.

II. The word of God, to whom all other words must be related, the subject of scripture and its explanation also, Christ is the Great Expositor. Whatever is Christlike is Christian, wherever it may be found; whatever is not Christlike is not Christian wherever it may be found.

III. The Pilgrim Presence is he who sets the heart on fire, lights up the world of life and death and of what is beyond death. "He that is near me," records one of the lost sayings of Jesus, "is near the fire." And the secret of Christian prayer and progress, hope and happiness, is the secret of the burning heart. Only once did Joseph Fort Newton attempt to express his faith and conviction in poetic form, but, alas, what more need he say than this:

Will not our hearts within us burn
On the darkening road,
If a White Presence we can discern—
Despite the ancient load?

Whither goest Thou, Pilgrim Friend?
Lone Figure far ahead,
Wilt Thou not tarry till the end—
And break our bread?

Follow we must amid sun or shade,
Our faith to complete,
Journeying where no path is made—
Save by His feet!

POETIC WINDOWS

Ecce Homo

Whose is this horrifying face,
This putrid flesh, discolored, flayed,
Fed on by flies, scorched by the sun?
Whose are these hollow red-filmed eyes
And thorn-spiked head and spear-struck side?
Behold the Man: He is Man's Son.

Forget the legend, tear the decent veil
That cowardice or interest devised
To make their mortal enemy a friend,
To hide the bitter truth all His wounds tell,
Let the great scandal be no more disguised:
He is in agony till the world's end,

And we must never sleep during that time!
He is suspended on the cross-tree now
And we are onlookers at the crime,
Callous contemporaries of the slow
Torture of God. Here is the hill
Made ghastly by His spattered blood.

Whereon He hangs and suffers still:
See, the centurions wear riding-boots,
Black shirts and badges and peaked caps,
Greet one another with raised-arm salutes;
They have cold eyes, unsmiling lips;
Yet these His brothers know not what they do.

And on either side hang dead
A laborer and a factory hand,
Or one is maybe a lynched Jew,
Ccolie or Ethiopian, Irishman,
Spaniard or German Democrat.

Behind His lolling head the sky
Glares like a fiery cataract
Red with the murders of two thousand years
Committed in His name and by

Crusaders, Christian warriors
Defending faith and property.

* * *

He who wept for Jerusalem
Now sees His prophesy extend
Across the greatest cities of the world,
A guilty panic reason cannot stem
Rising to raze them all as He foretold;
And He must watch this drama to the end.

Though often named, He is unknown
To the dark kingdoms at His feet
Where everything disparages His words,
And each man bears the common guilt alone
And goes blindfolded to his fate,
And fear and greed and sovereign lords.

The turning point of history
Must come, yet the complacent and the proud
And who exploit and kill, may be denied—
Christ of revolution and of poetry—
The resurrection and the life
Wrought by your spirit's blood.

Involved in their own sophistry
The black priest and the upright man
Faced by subversive truth shall be struck dumb,
Christ of revolution and of poetry,
While the rejected and condemned become
Agents of the divine.

Not from a monstrance silver-wrought
But from the tree of human pain
Redeem our sterile misery,
Christ of revolution and of poetry,
That man's long journey through the night
May not have been in vain.

—David Gascoyne in *New British Poets;* New Directions

Calvary and Easter

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon his cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

—Author Unknown

SELECTED PROSE

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The traditional title of the first Sunday after Easter is Low Sunday, and it has a strange sound for those who are not aware that this is the close of the high festival which celebrates the resurrection of our Lord. The level of the prayers and scriptures appointed for use during the Easter season is never lower than the heavenly heights of the

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third day and the empty tomb. In this the liturgical order of thought and worship is true to the springs from which it rose.

In the witness of the earliest church to the risen Lord, as this appears in the New Testament, there is never the least sign of any diminution in the rejoicing confidence which invariably inspires it. "In all these things," cries St. Paul—tribulation, anguish, persecution, famine, nakedness, peril, and sword—"we are more than conquerors through him that loved us." Changing tides in men's religious experience rise and fall in obedience to the laws of rhythmic action and reaction which control them; but there is no low tide in the assurance of the first believers in the resurrection.

* * *

The language of Easter faith and hope cannot be but the exultant language of victory. The resurrection affects life and experiences in ways so revolutionary and far-reaching that those who really believe in it find themselves in possession of a wealth of spiritual power which infinitely exceeds the power of evil in the world around them. If Christ is risen, death has been robbed of its bitterness, which is due to men's unenlightened thought of it as a final ending; for he has shed upon it the transforming light of his own great new beginning. "The sting of death is sin," whose tyranny crushes the very life out of mankind by filling the present with moral loss and degradation and darkening the future with its attendant fears and forebodings. By Christ's resurrection the reign of sin was broken. In William Temple's words, "The cross was the devil's worst; but it is God's best." In the cross evil attempted the overthrow of the power of good, and its defeat was decisive and irreversible. The reign of God stands vindicated: "the riddle of the painful earth" has its answer: creation is redeemed "from the bondage of corruption into the freedom of the glory of the children of God." If the resurrection reveals Christ's conquest of death and sin, it reveals also that the reign of evil will at last be completely abolished. "He must reign" is the exulting conclusion of belief which grasps the cosmic significance of the Easter victory: "He must reign till he hath put all his enemies under his feet."

That victory endures, and it survives all shocks and changes. Time cannot destroy or disturb what has once been firmly established as fact. Moods of depression and clouds of doubt are as nothing and pass away.

Can length of years on God Himself exact,

And make that fiction which was once a fact?
No, truth divine forever shall endure,
Its head is guarded as its base is sure.

It is all too true that "we see not yet all things put under him." And if, as Von Huegel once said, "a certain filial temper, a loving humility which joyfully reaches up and stretches itself out wide toward the life above it, is necessary for the apprehension of God," it is equally certain that the opposite of that temper, a spirit of pride and prejudice, will always incline to reject God's initiative and victorious action in the resurrection. But, once accepted, it becomes "a master light of all our seeing," a master fact by which all theories of human nature and destiny must be tried and tested. The growth of knowledge can only enlarge faith's apprehension of its vital implications for life here and hereafter. Christ risen is the crowned and anointed Lord of history, and all men are moving toward the day of his final vindication.—From *Living Nobly*, Hodder and Stoughton, London.

Life's Ultimate Meaning

Men do not only want to know how they might live upon earth; that has no value unless they also learn: What is the meaning of the life they live in its ultimate sense? Toward what end outside the world is human existence directed? Or is the earthly life of man all, is his spirit extinguished at death? For what role has God cast him? These are the words which God must also speak. Not how I should live only, but *why* I live, has to be answered. God speaks in Christ's life and ministry of man's life upon earth, but he speaks through the death and resurrection of Christ of the final significance of human life. And the word is that man's spirit triumphs, that man does not die, that the curve of his life passes beyond the grave, that man is so loved by God that he was made in the image of God and that God destines him for glory. It is the assertion that every human life has significance in an infinite sense, that man belongs also to eternity.

But then not only is God to speak, but man is to speak. If God is to speak across the gulf, man is to speak too. What has man to learn to speak? He is to learn to speak the word of faith, to answer that he gives himself to God and the word of God is faith. How is man to learn to speak? It is the message of God through Christ that man shall speak with his heart, shall turn to God in his heart, shall seek and petition God through the deep inward motion of his being. It is the plea that man shall turn in love to God as God turns in love to man. It is the message that since the very existence of man springs from the being of God, man need not feel himself abandoned if he will turn to that from which he has sprung, turn in that love which is itself the most gracious inward revelation of God.—Leslie Paul in *The Meaning of Human Existence.*

BOOKISH BREVITIES

Not many of my readers are likely to join the pilgrimage to Rome during Holy Year, yet the fascination of such a pilgrimage is obvious, and the attractions offered to the devout are innumerable. To understand and appreciate what the pilgrims are to see, hear and otherwise experience when they reach the Eternal City (hardly the "Holy City" of Christendom—a distinction which I believe is applicable only to Jerusalem) I can imagine nothing quite so helpful as is Agnes Rothery's new volume, *Rome Today.* Factual, lucid and intensely interesting, this author offers the best available information either for the actual or for the armchair pilgrim. An hour or two with this book and you feel yourself to be almost a part of Rome's modern and yet ageless life (Dodd, Mead Co., $3.) * * * With profound erudition—indeed with an amazing wealth of all kinds of knowledge—Leslie Paul, in *The Meaning of Human Existence,* reveals the roots of world crisis and chaos and by what means individuals may resolve many of the problems and paralyzing tensions of our generation. Paul's book may be compared to Reinhold Niebuhr's *Nature and Destiny of Man,* but on a scale at once smaller and more compact. Especially penetrating is his dealing with the philosophy of existentialism and the vital difference between the relationship of a person to God and a person to an objective order. The conclusion of the whole matter may be stated in the author's final words: "God is the meaning of human existence, but love is the meaning of God" (J. B. Lippincott Co.; $3.) * * * When I was only a little way through *Rude Forefathers,* by Francis Horner West, archdeacon of Newark, England, I found myself quoting from Gray's *Elegy*:

Beneath those rugged elms, that yew trees' shade
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.

Taken from parish and legal records, the first covering the years 1601-1642, and the second the years 1642-1666, Archdeacon West has managed to give us a picture of church and village life

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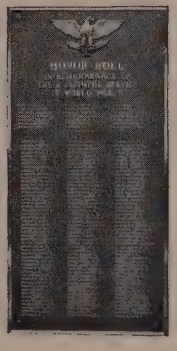

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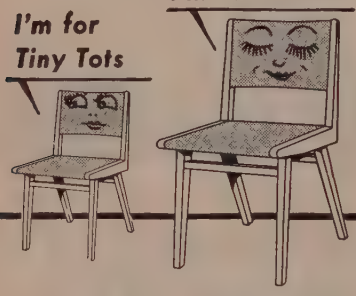

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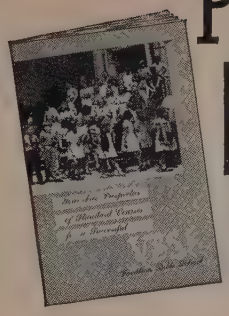
in that far off era. The village is Upton-by-Southwell which is located in Nottinghamshire and I know of nothing which gives us a picture so realistic of provincial life and worship in England during, let us say, the last years of Queen Elizabeth and until the Restoration of Charles II. This period includes the Civil War between king and parliament and the plague of 1609. The book is replete with illustrations of crudity, courage and charity. And, for the modern reader, it is not without many touches of humor. For example, from the churchwarden's account book we learn that John Baillie was paid six pence "for whipping dogs forth of the church," while not altogether complimentary descriptions of visiting preachers were sometimes attached to the record of their payment: "Given to a preacher with the flat nose for preaching 2/6d." or, "Given to the wrynecked preacher 2/—," *Rude Forefathers* would lend itself interestingly and easily for pulpit review (Bannisdale Press, London; W. C. 2; 5/—) * * * To know America in any fundamental sense means, among other things, to know how and why its people worship as they do. This, in relation to the historic churches, is comparatively easy, but it is not easy in relation to our innumerable small sects and queer cults. Here the evidence must be gathered "on the spot" and at first hand. And because this is so we are greatly indebted to Archie Robertson (son of the famed New Testament scholar, Dr. A. T. Robertson, of Louisville) for his highly revealing book, *That Old Time Religion.* To attend services and collect his data the author traveled ten thousand miles and visited many sections of America. As a result he gives us pictures and samples of Protestant services as far removed from each other as those held in All Souls' Church, Washington, D. C., where A. Powell Davies ministers to intellectuals, and those held by Preacher Ramsay who handles rattlesnakes and moccasins while he calls for converts in Tennessee's Church of God with signs following after. Much of the book deals with Fundamentalism of the most extreme sort, yet theology of itself is not the author's interest. Rather it is in the manifold manifestations of the free winds of the spirit and America's priceless religious liberty. "In America," says Robertson, "religion is the unseen balance wheel among the people as a whole, helping to keep them from swinging too far left or right." I repeat: toward knowing America, and particularly American Protestantism, especially in relation to sectarian vagaries, this book makes a genuine contribution (Houghton Mifflin Co.; $3.) * * * One of the most important books to appear in recent times comes to us in the publication of last year's renowned Gifford Lectures. It is *Religion and the Rise of Western Culture*, by Christopher Dawson. It goes without saying that without a pretty clear understanding of his religion it is quite impossible to understand the culture of a man or a race of men. To this task Christopher Dawson brings one of the most capable minds that could be assigned to it. His knowledge is encyclopedic and the temper of his mind highly analytical. With ease he journeys among the civilizations of India, China, Egypt, Greece, Rome, Africa and Mexico, and with a sense of what is vital and formative, he covers the westward movement of religion and culture and their interrelatedness. A single sentence—"Religion is the dynamic element in culture"—gives the clue to Dawson's conviction concerning their interrelatedness. And his interest is not antiquarian; it is, rather, to trace the roots of our modern perplexities and aspirations to the deep soil from which they sprang. As for many, if not most, historians and philosophers of the Roman Church, Dawson's choice of all ages would be the thirteenth century with its flowering of medievalism, but this does not mean that he is blind to, or prejudiced against, the distinctive virtues of other centuries. One could wish that he had given somewhat more attention to the one man who, had he been less reticent or aloof, might have effected the reforms so grievously needed and yet have avoided the disruption of the church and the break up of Christendom. I mean, of course, Erasmus of Rotterdam. "The importance of these centuries of which I have been writing," says the author near the end of his lectures, "is not to be found in the external order they created or attempted to create, but in the internal change they brought about in the soul of Western man—a change which can never be entirely undone except by the total negation or destruction of Western man himself." In short, let it be said that Christopher Dawson has something more to give us than an explanation and interpretation of other ages. He has, beginning with the sources of values we hold most precious, a message and a challenge for the age in which our own little lives are cast and from which inescapable position we have our date with destiny (Sheed and Ward; $3.50.) * * * One of the chief difficulties about reading modern poetry—as more than a few of my correspondents have reminded me—is that, like certain forms (if they have form) of modern painting, is to make some

sense of it. Indeed quite a few of the poets whom the critics acclaim as great poets speak an unintelligible language so far as the average lover of poetry is concerned. Just what does their poetry mean? What do the poets intend that it should mean? As one of the best answers to these questions and questioners I am happy and enthusiastic to recommend *Pleasure Dome* by Lloyd Frankenberg. Frankenberg is himself a poet who, though yet a young man, has won the Spencer Award, a Guggenheim fellowship, and an award from the American Academy of Arts and Letters. In simple, lucid language, and with insights that only a poet can possess, he is a poetic expositor helping us both to understand the meaning and enjoy the beauty of T. S. Eliot, Marianne Moore, E. E. Cummings, W. H. Auden, Dylan Thomas, Ogden Nash, Elizabeth Bishop, and that indisputable genius about whose *Cantos* there was so much ado when, not long since, he was awarded a coveted prize in the field of letters—Ezra Pound. Pound is the man of whom James Joyce once said, "Nothing could be more true than to say we all owe a great debt to him." Frankenberg describes Pound as "innovator and instigator of new forms, critical precisionist, founder of movements * * * one man academy and physicist of poetry, he brought influence to bear on influences." Though an American by birth and citizenship, Ezra Pound has lived most of his life and attained most of his fame abroad. What would seem to be our plain duty, therefore, is to distinguish between Pound's political and ideological sympathies and his genius and message as a poet. And to this end the author of *Pleasure Dome* is most helpful. Not since Robert Farren gave us *How to Enjoy Poetry* has there been anything quite so good. But it is unfortunate—or so it seems to me—that a man must be both a verbal anatomist and chemist before he can understand some forms of modern poetry, just as he must be a bit inebriated or "tetched in the haid" before he can understand some forms of modern art! Though botany is an essential science, yet the botanist must destroy much of the beauty of the very flower he botanizes. And it is not otherwise with any too complete and precise dissection of a poem. Nevertheless, many an insight awaits the reader of *Pleasure Dome* (Houghton Mifflin Co.; $3.50) * * * *Pageant of the Popes*, by John Farrow, represents the enviable combination of fine writing and artistic publishing. Moreover it achieves through the fine genius of its author, both a marvel of condensation and of

(Turn to page 51)



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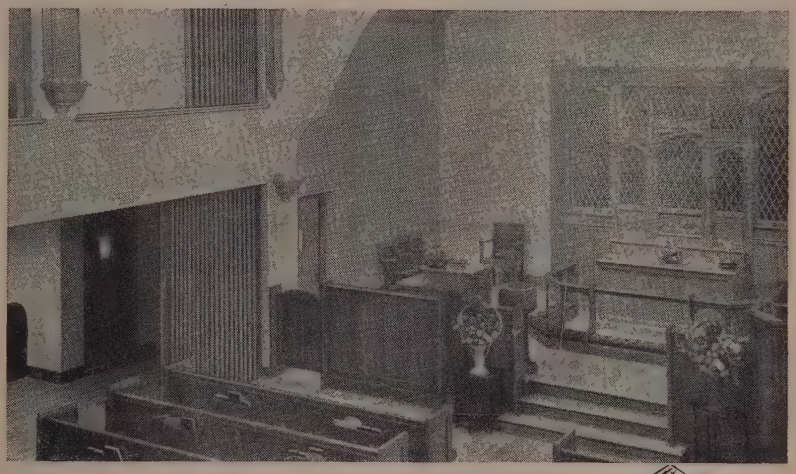

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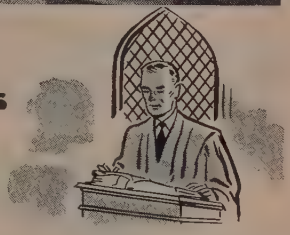

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Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

The Perfect Part-Time Job

*by Marguerite E. Wright**

A SWEET-FACED attractively dressed young woman waved to Helen as we were crossing the street.

"That's our minister's wife," she said.

"Most ministers' wives I know can't afford a gay spring hat and a suit like that," I remarked dryly.

"Well, I guess we don't pay her husband a fortune either, but she earns some money of her own."

"Now I know we are living in a new age. I thought all congregations considered it a disgrace for the preacher's wife to have a job. I suppose she must be either a teacher or the town librarian. Nothing else would pass muster with the Ladies Aid."

"You're wrong on all counts, my dear cynic, she writes."

"In that case she isn't an average preacher's wife, so her way of earning a hat and suit would not be helpful to us other poor wretches."

"As a matter of fact," Helen said dreamily, "I'm thinking of trying it myself. She explained just how to go about it in a modest way, and I don't see why any woman—especially any preacher's wife—shouldn't be able to earn at least an occasional new hat. I'm going to call her, and we'll go over there this evening. I want you to hear her explain just how to do it."

That's what happened, too. Pretty Mrs. Seymour did explain her part-time job to me. I agree with my friend Helen—every preacher's wife can at least try it. Here is the plan.

1. Every would-be author must begin by writing from his own background and experience. The minister's wife who wants to break into print should write children's stories, short articles, little poems, church school plays, Sunday school stories and methods type of articles. After she has done this for a couple of years with at least modest success, she may try putting the emotional problems of her parishioners into longer stories and articles.

2. At least two subscriptions to good writer's magazines are a "must." *Writers Digest, Author and Journalist* and *The Writer* are all good. In these magazines Mrs. Preacher will find "how to" articles for beginners, ads for reliable teachers and critics, and competent market lists for the finished product.

3. The road to even a modest success is littered with many attempts and rejects. Write regularly every day. Do not be discouraged if you fail to sell anything for the first six months. After all, what is even a five-year apprenticeship to a hobby that can last as long as you live and bring you professional advancement, modest sums of money and the great joy of creative usefulness? Furthermore, here is your chance to practice what you preach: that no one can reap without sowing, weeding, fertilizing.

4. Part-time writing is the ideal job for the minister's wife because she can be her own boss, make her own hours, and draw from her own experience for material. Furthermore, she is already furnished with a chance to get audience reaction on her efforts. If she writes children's stories she can read them to her Sunday school classes (anonymously, of course) and find out whether children really like what she has to say. If she writes about church school methods, or how to give a successful church supper, let her try out her ideas

(Turn to page 50)

*Mrs. Albert M. Wright, Johnstown, Pennsylvania.

WHERE IS THE MOUSETRAP?
(A Personal Note From Mrs. Engel)

Dear Friends:

Trips across the country by various routes have taken me through many desolate areas. But churches thrust their spires heavenward in unpopulated regions as well as in the cities. And since listening to people from various walks of life and having them visit us constitutes one of our greatest pleasures, always I felt a little sorry for the occupants of these apparently lonely manses. Probably not so many callers stopped for a chat or a cup of coffee.

Upon moving to Texas in January for my health, and locating out of the tense city life, I relaxed in our most comfortable armchair with a book in one hand, a writing pad in the other and a cup of coffee in front of me, musing. Ah, here was solitude. Yes, here was uninterrupted silence. Of course it would be quite lonesome and I would miss the steady stream of callers. The days would be long and each hour a full sixty minutes—not cut in half by the doorbell and telephone.

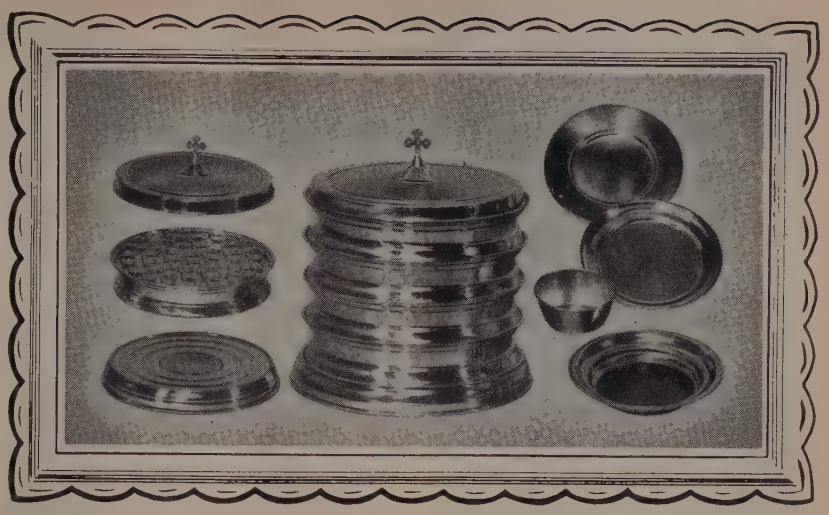
How mistaken can one be?

From fifty, a hundred, two and three hundred miles and more visitors have come. From eight in the morning until late at night—at all hours. Just for a chat. "We missed you in Ohio, but heard you were here." "We are taking our winter vacation and just thought we would drive this way"—only a hundred miles out of their way. Some were old friends with whom contact had lapsed into a Christmas card correspondence. Others were friends through *Church Management.* Some were names only until a knock on the front door brought them to us as real, living persons. We were glad to see them all.

Perhaps it is too good to last. I sincerely hope not. Of course, looking at the mail we read "Will see you in May or June or July, and so on." Or, "How soon will you be able to address our group?"

Looks like any "serious writing" will be done while the dew is still on the grass. At any rate we know that being located in the vastness of Texas does not mean deprivation of fellowship with other parsonage personnel.

But we think we know now how the man in the woods must have felt when one day he looked up from his workbench and newly invented mousetrap—and saw the line "beating a path to his door." Vainly we have looked for our mousetrap. It can't be found. But if you are within plane (jet propelled or otherwise) distance, plan to stop at the white church and parsonage in the valley. The door is open and the cof-



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Joyce Engel.

P. S. If you can't arrange a visit, drop a line to either Walburg, Texas, or Route 2, Georgetown.

The Perfect Part-Time Job

(From page 48)

before wasting postage on them.

5. Some day the minister's wife, like other women, will find her children grown up and her home duties greatly lessened. When this time comes she may feel lonely and confused unless—she has a creative hobby that really fills her days.

Part-time writing requires no special or expensive equipment. It broadens every hopeful writer, because you cannot write acceptably unless you learn to think clearly. You can take it with you wherever you go, whereas gardening tools or a painter's outfit are different travel companions. Last of all, you can write as long as you can think and move your hands. Illness or convalescence from an operation may prevent you from weeding or painting a canvass, but you can always start a novel.

6. *You can't lose.* Even if you never sell a line of your work you stand to gain. You will broaden your interests, increase your education, make new contacts. These all add up to being a more interesting woman and a more capable minister's wife.

Start writing that "How to" article or children's story today. It's the perfect part-time job. And when you get that first check—well! You'll start dreaming about prize-winning novels.

Just Between Us

The following question was received in today's mail. What would you answer?

"We have never had a Mother-Daughter Banquet. *Can you suggest a program that can be used for this first time?* We are planning an evening program in the new Social Room where there is a stage and will serve refreshments afterwards. Also, how long should the program last?"

THE FALLACY OF HEDONISM

Throughout human history there have recurred philosophies of life which claimed that pleasure was the guide and end of all living. But it does not take much living on the part of discerning people to prove the fallacy of this contention. "Hedonism" is the name that is given to the philosophy of pleasure. But the hedonistic paradox is that the more one seeks happiness as an end in itself the less one finds it. We are so made that this kind of pleasure, after a point, brings in diminishing returns. It is like eating a box of chocolates. After you have eaten a certain number, there is no pleasure in eating more.

"For Christ did not please himself."

If his feelings were not the guide of his life, what did determine the conduct of Jesus?

The inclusive answer to that question every Christian knows. The will of God determined the way for Jesus. The wilderness of Judea marks the epoch in the beginning of Jesus' ministry when he met the crisis and determined to do only the will of the Father. The Garden of Gethsemane signalized the similar epoch in the close of his public ministry. There he said finally, "Not my will, but thine, be done." And all the way in between, Christ pleased not himself but the Father who had sent him. From *Ambassador in Chains* by Hampton Adams; The Bethany Press.

THE MINISTRY OF MUSIC

There is a story told of the first world war when a general made an unexpected visit at the home of a lady of his acquaintance who lived alone. He knocked on the door and received no reply. Hearing someone playing the piano, lost in her music, while in a near-by chair was a pile of knitting, which she had apparently been working on, he stood there for some time listening, and finally he attracted her attention. She stopped singing and stood up and apologized for wasting her time with music when she should have been knitting for the soldiers. He looked at her and said: "Don't apologize! In times like these, we need music more than we need anything else." The same is true today. We need music more than almost anything else. Many of us talk of ministering angels as though they were purely fantasies of our imagination. Have you ever thought that music is in reality an angel, which does and can minister to the needs of our spirits? From *The Quest for Inner Peace* by William E. Park; The Macmillan Company.

You need a faith that will not shrink, a faith that reaches far out beyond what you can grasp or see or understand at the moment.

* * *

If one learns to dedicate himself to doing what needs to be done, rather than to seeking his own superiority, he will develop better attitudes in essential directions.

Bookish Brevities

(From page 47)

literary beauty. I suspect that if Paul of Tarsus were with us in the flesh he would utter at least one or two merry chuckles while he was engaged in reading the first chapter—which implies, of course, that I am ascribing to the immortal tent-maker the fine virtue of a sense of humor! But, having said this, I hasten to assert that Farrow has given us a book of both timely and timeless interest. With a fine historical perspective he paints vivid pictures of the popes, and he does so without the use of whitewash. With the valuable assistance of the artist, Jean Charlot, *Pageant of the Popes*, is a picture of the papacy in slow motion. As a reference book it has few, if any, popularly written competitors (Sheed and Ward; $4.50.) * * * A strange, startling, challenging, revolutionary book — such would be my best description of *Divine Physician*, by F. L. Wyman, rector of St. Paul's, York, England. The author begins by saying: "Many of the statements made in this book could not have been written had not the writer witnessed in his ministry the wonderful works of God in Christ Jesus, by which sick people have been restored, many of whom had been declared by doctors to be incurable. Today they are healthy people, and are pursuing life normally. * * * Important and indispensable as is the doctor's ministry to the sick in mind and in body, yet viewed rightly the ministry of healing in the name of Jesus Christ to the Christian sufferer is of still greater importance. The doctor has limits, Jesus has none, save those imposed upon him by man's unfitness to receive the blessings of healing." These words, upon first reading them, amazed and somewhat prejudiced me. They sounded not unlike the dogmatic statements of itinerant "faith-healers" with whose work and results most pastors have had their share of trouble and pain; but, alas, though the amazement both remained and grew, the prejudice felt was rather fully removed as I studied the book. And, if there were some traces of prejudice left in my mind, they were dissolved when, in the foreword, written by the eminent physician, Arthur Pool, I read this: "This present book is the record of a minister of the gospel who believes that the power of the risen Christ is as effective as ever to heal the broken lives, bodies and minds of any who will put their faith in him. I have seen his (the author's) work for many years and can commend his teaching and practice as being on a sound theological basis and providing practical results." (Bannisdale Press, Chancery Lane, London, W. C. 2; 3/6).

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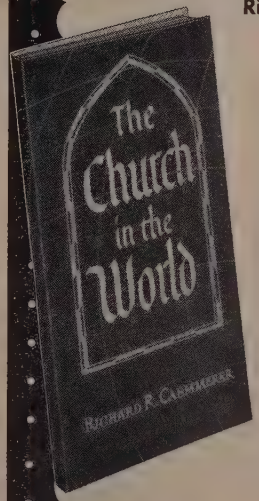

What divine methods does the Bible advocate for making our family life harmonious, our jobs thrilling and absorbing, our recreations joyous and elevating? How can we make a worthwhile contribution to the welfare of the community? How can we break through the materialism, worldliness, and selfishness of the secure?

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NEW BOOKS

Prayer Book and Psalter

Four Centuries of Scottish Psalmody by Millar Patrick, D. D. Oxford University Press. 234 pages. $3.00.

The Oxford American Psalter by Ray F. Brown. Oxford University Press. 242 pages. $3.50.

The American Book of Common Prayer by John Wallace Suter and George Julius Cleaveland. Oxford University Press. 85 pages. $1.50.

When we arrive at the highest wisdom, which is heaven, whether here or hereafter, we always find that music is considered the first of the fine arts. Religion at its best is righteousness set to music. Life itself becomes a psalm. All of which is preliminary to the three brief reviews which are to follow of the books whose titles are given above.

The first of these books comes to us from Scotland. Here we are given, in twenty chapters of a book delightfully printed, finely bound and excellently indexed, a study of "the metrical versions of the psalms contained in the Scottish Psalter that are dear to Scotsmen and to Presbyterians everywhere." Being neither the one nor the other your reviewer turned with gusto to see what psalmody might mean to a near Scotsman, born in North England who learned his hymn singing in the Methodist way. And this is what one seeker found.

A brief but extensive and concentrated historical justification of the use of metrical psalmody, followed by the story of its 'pedigree.' This is traced through the *French Psalter*, the *Anglo-Genevan Psalter*, and the *English Psalter*. The story proves a fascinating one as the author continues it through the history of the *First Scottish Psalter* (1564 A.D.) up to the second (1650) with a final admonitory chapter on "The Insufficiencies of the Scottish Psalter" concluding with a word as to the future of psalmody. These lectures, "enlarged and illustrated by facsimiles and scenes of Scottish Church life" in this attractive volume, were given in 1947 as the Chalmers lectures. It must have been a delight to listen to them if they were delivered in as fascinating a way as they are printed.

The next book comes to us bearing the curious title: The *Oxford American Prayer Book*. Opening the book one finds that it is a collection of "the psalms and canticles according to the use of the Protestant Episcopal Church in the United States of America, pointed and set to Anglican chants." Confessedly it is of special and peculiar value to Episcopalians. In it we find that the Episcopal Church is suffering from a *malaise* due to the "lack of formality necessary to corporate action." The author is at pains to cure this *malaise* by clarifying the methods and techniques required for proper chanting. This is achieved by "good monotoning," plus proper inflection, plus "an organist who is able to play with the utmost fluency and flexibility." Then follows the collection of Canticles and Psalms musically notated. The book concludes with a brief, learned explanation of "the characteristics of the Anglican Chant," followed by a brief history of its pointing together with an explanation of the principles and methods used in this pointing. To those interested this must be all very important, revealing to a non-Episcopalian the fact that to be a fine singing chanting Episcopalian one has to learn a lot the hard way.

The third book under review at once reveals that the Episcopal Church has a Book of Common Prayer for the common sinners as well as a Book of Psalmody for the singing saints. As the Scottish Psalter has a long pedigree, so we find that the Book of Common Prayer is rooted deep in tradition. In the Foreword four phases of this tradition are referred to, the most crucial of which came in the years 1540-1662 in England. The story of this period up to the present day is told in five chapters with an addendum consisting of a list of "Some Noted Prayer Books," followed by a bibliography. Some interesting side-lights emerge as to the way an Empire for England was built, making one glad that these Empire makers had someone along with them to offer appropriate prayers for them. Very illuminating is the way the authors show how the theology in the prayers have been improved (which must have been a joy to God) and how widening situations in life have been progressively cared for, even if at times somewhat belatedly. The authors believe that the American Book of Common Prayer fills a deep need magnificently. There is a splendid reproduction in color of the Prayer Window in the Cathedral at Washington, D. C., along with some photographic reproductions of various prayer books. The book is issued in commemoration of the four hundredth anniversary of the Book of Common Prayer under the auspices of the Cathedral Church of St. Peter and St. Paul in Washington, D. C.

F. S.

Christianity

Christianity and Civilization by Emil Brunner (being The Gifford Lectures Part 2—Specific Problems). Charles Scribner's Sons. 147 pages. $2.50.

This sequel to Part I of Brunner's Gifford lectures, which dealt with a Christian philosophy of civilization, carries his theme through its logical development in an analysis of the main features of the civilized life which follows out of a consideration of the basic principles which underlie our civilization. Here in characteristically Brunnerian fashion he proceeds with infinite pains and detail to analyze the nature of and answer to or use of technics, science, tradition, education, work, art, wealth, social custom and law, and power, until in the final chapter he comes back to the original theme of his first volume and sets out even more clearly his conception of a Christian civilization and culture.

In the compass of a brief review it is impossible to discuss each chapter; we must be content with comments about a few salient ideas. After raising the interesting question whether tradition is possible or useful in a democracy Brunner goes on in his next chapter on education to ask whether Christianity is capable of producing a conception of education which can combine with the highest claims of personalism the Socratic method of self development, on the one hand, and the new insights of natural science and the practical requirements of economic and political life, on the other. After expressing doubts that we have come to have a very clear conception of Christian education he answers his own question by asserting that the Christian ideal in education may perchance be accomplished when we surround the individual with wholesome tradition while at the same time providing for the Socratic ideal of self-development.

Brunner's overtones are not all joyous. He seems constantly worried that men have lost the right to be called men because they have lost the third dimension of depth or religious understanding, while they live on the surface of mere utility, animal instinct and economic rationality. Even art may replace religion if the artist lose his faith or depth. The last chapter is worth more than the price of the book.

R. W. A.

The Christian Church

The Apostolic Fathers: An American Translation, translated and edited by Edgar J. Goodspeed. Harper & Brothers. 321 pages. $3.75.

Already well known for his American translation of the New Testament, Dr. Goodspeed here adds to his fame with a translation of the "companions and sequels to New Testament writings." Each of the twelve "books" is carefully introduced with an interpretation of the author, the time and place of writing, a literary tale of the background of the book, and a quick suggestion of its place. An appendix gives a study of the place of the "doctrina" in the life of the church.

Most readers will find for the first

time these letters of Barnabas, of Clement, of Ignatius, the martyrdom of Polycarp, the Shepherd of Hermas, and the rest of the twelve portions. Not only are these translated in readable English such as Dr. Goodspeed so well used in the New Testament; Harper and Brothers have published the book in excellent form, large pages, readable type, well leaded, so that many should seek it out.

This reviewer cannot analyze it according to the worth of the translation (that is for a New Testament professor), but from the point of view of a parish minister, it is most interesting reading. It will bring new light and life into many sermons.

H. W. F.

The Old Time Religion by Archie Robertson. Houghton Mifflin Company. 282 pages. $3.00.

Here is a book which is a delight from the colored, pictorial cover to the last page. It is an authentic study of religious movements in America from the early days to the present. The author is one who believes that the diversity of religious cults is a vital part of American life, and he writes not to ridicule but to explain.

To this reviewer the first chapter challenged attention. I learned that the author is the son of my old friend, some years deceased, Professor A. T. Robertson, distinguished Greek scholar of the Southern Baptist Theological Seminary of Louisville, Kentucky.

A. T. had his problems with this boy. As a youth he had some questions which bothered the professor. He was sent to a youth rally where there was a large banner: "Make Christ Campus Commander." The boy did not like it and said so. He read H. L. Mencken while his father raved. He yielded to pressure to "join the church," but the technique used to stir him into immersion and church membership is a delicious bit of reading.

Wiping himself after baptism he says:

"I remember a last pang of conscience; for it is Baptist doctrine that one must be converted before Baptism, and I had no feeling of being saved. It was too late now; I should have to straighten out the deal as best I could afterwards."

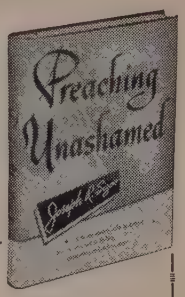
We think that the scion of Greek professor has done much in this book to atone for that breach of religious regularity. He writes of strange sects and religious expressions in various parts of our country from first hand knowledge. He spent days in Dayton, Tennessee, to secure information on the famous Scopes trial. He followed mountain trails to see the "snake waving" evangelists in action. He stopped at Zion, Illinois, and spent weeks in the California centers. And he writes with the ease of a newspaper reporter.

We are inclined to agree with his thesis. The religion of America is not that of the historic Episcopal, Presbyterian or other dignified groups with their priesthood, but the sects which have arisen from time to time, offering direct approaches to deity. Some of these have grown into fairly mature religious bodies; others are on the way.

It is fine to have an intelligent sympathetic approach to these groups.

W. H. L.

Good Reading
Good Preaching



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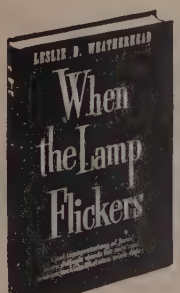

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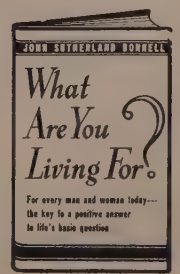
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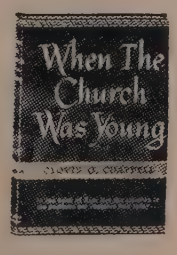

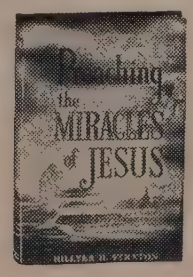

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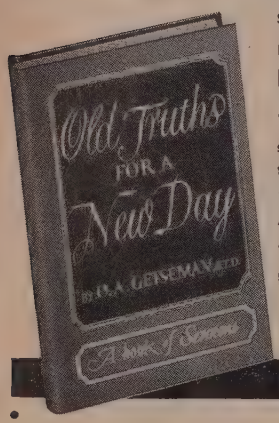

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Our Protestant Faith by William R. Cannon Jr. Tidings. Sixty-three pages. Paper.

The purpose of this little book is to set forth the basic beliefs which the major Protestant denominations have in common. Written primarily for laymen, the author discusses the main doctrines of traditional Protestantism in a lucid and readable manner. There are numerous quotations from Luther and Calvin. Starting with discussions of the primacy of faith and the meaning of salvation, and ending with a chapter on "The Ecumenical Heritage," the author presents brief but clarifying analyses of ten major tenets of Protestantism. While readers of *Church Management* may find little that is novel in this study, this is a decidedly helpful book for anyone planning a series of doctrinal sermons or for use with study groups.

The author is professor of Church History and Historical Theology in Emory University.

J. C. P.

Roman Catholicism and Vital Issues by George A. Crappullo. Published by the author at 73-60 194th Street, Flushing 50, New York. Paper. 63 pages. 50 cents.

Mr. Crappullo is the author of a booklet entitled *The Protestant Heritage* which has had a very wide reading during the past few years. In this book he carries the same thesis into the current controversial field. Six areas of Catholic-Protestant debate are included. These are: The True Church, Public Schools, Separation of Church and State, Mixed Marriages, Religious Liberty and Censorship.

His approach to these subjects is simple, direct and effective. The first part of each chapter is made from quotations from Catholic literature. Included are several from papal encyclicals. These are given to show the Roman Catholic point of view. Then as his contribution to the question the author presents his interpretation of the Protestant position on each subject.

Both of Mr. Crappullo's books are worth while. We would suggest that they be read in the order in which they are published. First read *The Protestant Faith*, then this new title. Either may be purchased for fifty cents.

W. H. L.

Die Kirche in Der Offentlichkeit. Articles by Eugen Gerstenmaier, Herbert Krimm, Christian Berg. Ev. Verlagswerk, Stuttgart. 1948. Seventy-seven pages.

The book came out in the centennial year of Wichern's foundation of the Inner Mission of the German Evangelical Church. The Church of Luther had failed to maintain its way upon the high level of the founder, who saw the spirit and its practical fruit as inseparable. In the industrialization of the people across the antinomy: Christianity or nihilism. Wichern had conceived a practical expression of Christianity, from the spirit, to engage the whole mind of the people. That was not to be realized. Inner Mission, while serving richly, has remained a part of the church, only. This study restates the original sense of Johann Hinrich Wichern, which is, of course, Scriptural: "faith without works is dead."

J. F. C. G.

Sermons

When the Church Was Young by Clovis G. Chappell. Abingdon-Cokesbury Press. 184 pages. $2.00.

According to the list opposite the title page, this is Dr. Chappell's twenty-sixth book. Such an array of published sermons represents a large output for one man. There is, however, nothing surprising about this two-foot shelf of good homiletical material. Most preachers have produced at least this large a number of sermons. The difference is that people want to read those of Dr. Chappell. His discourses are invariably Biblical, practical, and stimulating. A preacher who uses the Bible as a basis for his pulpit addresses will never run out of subjects.

The title of *When the Church Was Young* gives us a definite idea of the Biblical background. Dr. Chappell possesses the homiletical virtue of preaching from texts and in the present instance all of the texts are from the Book of Acts, and the sermons are in chronological order. The first sermon has for its text: "Ye shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Act 1:8.) The seventeenth is based on the words: "The church of God, which he hath purchased with his own blood" (Acts 20:28.) Although these sermons are essentially expository, they belong to the pattern of the twentieth century rather than the mid-nineteenth. Among the arresting titles are the following: The Sin of Ignorance, When Life Grows Difficult, Minding Our Own Business, Fighting God, and The Chairman of the Board.

Of all the sermons that Dr. Chappell has published it is doubtful if he has ever written one that is tedious. In his style he combines a luminous simplicity with intellectual respectability. The sermons in this book are especially good reading.

L. H. C.

The Best of John A. Hutton edited by Edgar DeWitt Jones. Harper & Brothers. 176 pages. $2.00.

No one familiar with the great preachers of the last generation or so needs to be reminded of the high place which Dr. John Hutton occupied among them. It will be remembered that he succeeded John Henry Jowett at Westminster Chapel, London, in 1923, and that he made a number of preaching visits to America, as well as to other parts of the world. His distinguished career as editor of the *British Weekly* made a deep impression upon the spiritual life of the English speaking world. This volume of thirty-one sermons selected from Dr. Hutton's two hundred published addresses will be welcomed by those who heard and read some of them in the days when he was still among us. Although he died as recently as 1947, there has grown up a new generation of sermon-tasters who knew him not. This book will introduce them to one of the great expository preachers of the last century.

The volume is prefaced by a six-page Introduction by Edgar DeWitt Jones. This is a delightful and informing piece of writing which he who reads once will return to again and again. As to the sermons themselves, they combine literary charm, moral vigor, and prophetic insight. One which I personally greet as a familiar friend is the exposition entitled On the Need of Patience. Another which strikes the chord of memory is From the Microscope to the Telescope. The identical sermon bearing the caption of Christianity Still Untried I heard preached some years ago, but not by Dr. Hutton. A sermon entirely new to me is VI, Something Worse Than a Blow, preached from the text, "And the wood devoured more people that day than the sword devoured" (II Samuel 18:8.) Like a number of the other examples of Dr. Hutton's sermons found in this book, it is a masterly piece of expository preaching. The Soul's Leap to God is another arresting title. It is from the author's *Guidance From Robert Browning in Matters of Faith*, but it is a real sermon. In the Introduction Dr. Jones says: "As a preacher Dr. Hutton was Biblical and largely of the expository school. . . . In this respect he resembles homiletically Frederick William Robertson and Alexander Maclaren. The Hutton sermons are distinguished by skill of interpretation and exegesis of a high order. He made old and familiar passages of Holy Scripture glow with new meanings, and turned the searchlight on obscure portions of the Bible, thus bringing to light treasures new and old." This being true, *The Best of John A. Hutton* is a book of the highest merit.

L. H. C.

Christ's Parables for Today by William Ward Ayer. Fleming H. Revell Company. 173 pages. $2.25.

The pastor of Calvary Baptist Church, New York City, presents eleven messages based on the parables of Jesus. Since the author dedicates the book to his radio audience, to whom he has "been privileged to minister the Word twice weekly for more than thirteen years," we may assume that some or all of the messages were delivered over the radio. This assumption is borne out in the content of the chapters: sermons of broad appeal to a varied audience.

Often the author views from an unusual angle—as when he interprets the Parable of the Prodigal Son as a message about the elder brother, and what he sees from his viewpoint is always interesting and stimulating. Some of his interpretations will be questioned. It is not generally agreed that "Leaven is a corrupting influence" (page 23), or that the Parable of the Mustard Seed expresses pessimism (page 20). No doubt there will always be differences of opinion in interpretation, and a preacher who reads the book will find that even when he disagrees with an idea he has found the start of a sermon.

The author's fellowship is revealed in his use of the phrase "We Fundamentalists" (page 63), and his economics may be guessed from his assertion: "Jesus was no social crackpot; He believed in the profit motive" (page 87).

What must be a slight misprint on page 56 makes the author say: "Church leaders should stand together and protest the godliness of the day so rampant in national and international affairs." Surely he did not mean to say that!

W. R. L.

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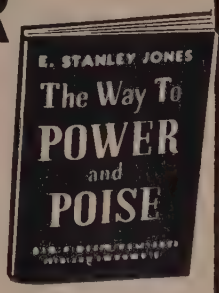

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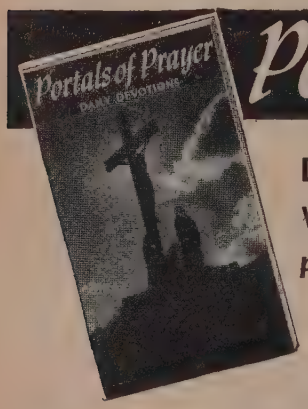

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What Are You Living For? by John Sutherland Bonnell. Abingdon-Cokesbury Press. 188 pages. $2.00.

The twenty-four sermons in this book have primarily grown out of the author's preaching from the pulpit of the Fifth Avenue Presbyterian Church, New York. In addition most of them, with some modifications, were delivered over the air on the "National Vespers" program.

What Are You Living For? is a book of unusually wide range. Most of the sermons are basically evangelistic. They also deal with practical, personal and social problems. In addition they are marked by a decided theological emphasis. Comparatively seldom do we come across a collection of sermons touching so many facets of thought and life. The book is divided into four parts: Invitation to Adventure, From Doubt to Faith, Courage to Overcome, and the Challenge to Responsibility. It might be said that the first two of these sections are more theological and meditative and the other two primarily practical and inspirational. Yet this dichotomy hardly holds. The very last sermon in the book is entitled One in Hope and Doctrine, and the one which precedes it is a discussion of the relation between Protestantism and Catholicism. All of the discourses in the book are directed to the meeting of life situations and are characterized by a genuine prophetic insight.

The Sermon on Making Your Life Significant has for its text, "Take therefore the talent from him, and give it unto him which hath ten talents" (Matthew 25:28). It begins as follows: "The words of judgment and condemnation in our text were spoken by a lord to his servant. The latter is described as 'wicked and slothful.' He has failed in an important trust. The thing which he neglected has been taken from him." The sermon as a whole, however, is more of an exposition of the entire parable than an elucidation of the single text. It is an example of good homiletics and should be highly encouraging to those who are bearing heavy burdens.

Some of the sermons deal with certain of the intellectual problems of modern man. For example, in the section bearing the caption of From Doubt to Faith, the first three sermons are entitled Science—And Religious Faith, The Origin of the Universe, and The Origin of Man. All of these are problems which the thinking man cannot ignore. Dr. Bonnell in his discussion of these topics shows that there is no conflict between the findings of science and religious truth. In this connection he says much in a few words.

This is the author's first book of sermons in thirteen years. It should have a definite and important place in present-day homiletical literature.

L. H. C.

Religion Helps

How Religion Helps by Albert W. Palmer. The Macmillan Company. Fifty-seven pages. $1.50.

How potent is this tiny volume! After resigning his presidency at Chicago Theological Seminary, and after beginning his radio ministry in Los Angeles, Dr. Palmer became seriously ill, for more than a year being unable to carry on his work. During that time he

thought through the resources that he had given folk during the years of his own active ministry as pastor and teacher. What truth actually dwelt in those resources that now might help him?

This tiny book gives the answer, and superbly so. First, he discusses "How Religion Helps in Illness," then specifically shows in "Living the Twenty-third Psalm" concrete ways of making real the presence of God in that beloved scripture.

His third chapter goes to the mind again: "Medical Science and Christian Faith: Friends or Foe?" in which he points out wisely the supplementing cooperation of the two. Then, in his final chapter, "Putting Faith Into Words," he gives a few prayers and affirmations that have proven helpful to parishioners and to himself through times of sickness.

This is subtitled "A Book for Convalescents." It is practical, and in this reviewer's experience has been tested and found true. Many folk have already found it a source of strength and inner peace.

H. W. F.

The Way to Power and Poise by E. Stanley Jones. Abingdon - Cokesbury Press. 365 pages. $1.25.

This is the fourth in a series of daily devotional guides prepared by the well-known missionary and evangelist. Each is for three-fold use: to be read a page a day during one's own devotional quiet; to be used as a study book in which each week's material centers in a developing theme; or to be read through in a single sitting.

This volume is concerned especially with the Holy Spirit as it works in the subconscious, out of which, Dr. Jones says, comes the answer to power and poise.

His devotional booklets do not meet this reviewer's personal needs, so he turns to other guides. But the other three volumes have helped vast numbers of people, most of whom will find here additional source material for their continued search for "The Key to New Life for You," as the jacket says.

H. W. F.

Pastoral Care of the Sick by J. C. Heuch. Translated from the Norwegian by J. Melvin Moe. Augsburg Publishing House. 148 pages. $1.50.

Because the original meant so much to him over the years, J. Melvin Moe, Lutheran pastor in North Dakota, has translated into English for the first time this volume from one of the teachers and bishops of the Norwegian Church. This translation is of the second revised edition, published in Norway in 1889. That date will tell the story of the book as far as its understanding and usage of modern psychological research.

Throughout this volume the pastor is the "shepherd of souls." The introductory chapters make way for visiting the unconverted, and a study of sickbed conversations. Almost everything written concerns "soul-care." It is rich in illustrative materials, but the very fact of its nineteenth century writing means that such illustrations have little to do with this atomic age.

Nevertheless, for those with interest in psychiatric care of the sick, some

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H. W. F.

To Reach Children

Thirty Stories I Like to Tell by Margaret W. Eggleston. Harper & Brothers. 140 pages. $1.50.

Junior Nature Sermons by Jacob J. Sessler. Fleming H. Revell Company. 124 pages. $1.50.

Ministers and teachers who tell stories or deliver junior sermons are always looking for new material. These two books, both written out of long experience in the art, are good sources of ready-made stories.

Miss Eggleston was for some time a professor in the School of Religious Education and Social Service of Boston University and is the author of several books of stories. Of the thirty stories published here, more than half are favorites that have appeared in earlier books but are now out of print. Most of the stories are about boys and girls, but some are biographical incidents about historical characters such as Dr. Grenfell, Franklin Pierce, Matthew Henson. Some are missionary stories, some laid in America, some in other lands and times. All are simply and directly told with a charm that will attract young listeners. Every story teaches a good lesson without being obvious or didactic.

Jacob J. Sessler is pastor of the Reformed Church, Grafton, Vermont, and this is announced as his seventh volume of sermons for children. He has a keen eye for nature and a quick wit to interpret its meaning. To him all nature is the work of God and speaks of God. Flowers, birds, fish, crocodiles, grasshoppers, owls, ants, worms, trees, mountains, and other objects of nature figure in the thirty-six little sermons. These are definitely sermons, and constantly we are reminded, "There is an important lesson in this for us." Where Miss Eggleston is content to let the story speak for itself, Dr. Sessler always brings it to a point and drives home a lesson, as in this conclusion: "Clouds in the sky are very necessary. God sends them. God sends the clouds in our lives. They, too, are necessary. God always knows what is best for us." (p. 72)

W. R. L.

Religion in the Kindergarten by Rosemary K.Roorbach. Harper & Brothers. 218 pages. $2.00.

This will long be the standard work for teachers of four- and five-year-olds in church kindergartens, either for day schools or Sundays. Miss Roorbach is an associate editor of children's publications for the Methodist Church, who has specialized in this field.

A third of the book is a study of the kindergarten child, the relationship between parent and teacher, and rather detailed writing of ways to teach. About everything is considered, space, equipment, curriculum, religious meanings, uses of birthdays, holidays, music, and nearly everything else that might be a part of kindergarten work. Though written with brief statements, this is a most complete volume.

A trained public school kindergarten teacher reports that all the activities suggested are exactly like those she uses in the excellently-equipped public school, except for two things: she does not use their religious songs or religious stories and their accompanying pictures, as Miss Roorbach naturally expects within the church school. This teacher says this is one of the finest descriptions of kindergarten work she has ever seen.

Unfortunately, many teachers reading this will be discouraged, finding it impossible within the limits of usual space to do the things recommended. Yet the creative teacher will find that Miss Roorbach does realize that problem, and that it is not at all impossible.

The greater portion of the book is a description of six units, covering curriculum material for an entire year's course in church school. Here again the creative work of Miss Roorbach will prove most helpful. All in all, this is a publishing event within its field.

H. W. F.

Jesus and the Children by N. N. Ronning. Illustrated by Lee Mero. Augsburg Publishing House. 68 pages. $1.00.

An attractive little book for those who would tell stories or teach children about Jesus. The first chapter sketches, by way of contrast, the dark background in the way children were treated in pagan countries at the time of Christ; but it fails to note that this pagan cruelty did not obtain among the Jews, who were Jesus' own people. After a chapter on the childhood and boyhood of Jesus, each chapter interprets an incident in which Jesus came in contact with children: The Boy Who Gave Away His Lunch, Jairus' Daughter, The Epileptic Boy, The Nobleman's Son, and others. Scripture references are given for each incident. The chapters are not stories to tell but present material from which stories may be constructed.

W. R. L.

To Serve the Present Age

Signs of Hope In a Century of Despair by Elton Trueblood. Harper and Brothers. 125 pages. $1.00.

There is so much pessimism abroad these days that it is refreshing to pick up a book that sounds a note of realistic hopefulness. This little study by Dr. Trueblood does just this, for it is not an attempt to diagnose the ills of our time or to prescribe cures, but rather it sets forth some evidences of emergent health. While recognizing that we are living in a time of strain, the author affirms that if we make the proper response to it, "it will be a time of greatness." The courageous effectiveness of minorities is seen to point to the dawn of a possible new day.

The author finds encouragement in the rise of an ecumenical movement of greater possible significance than any church mergers which may be effected. This is the spiritual, horizontal fellowship which already exists between church groups which have not yet officially united. Another sign of hope is seen in the vitality of the new theology, with its emphasis on a realistic view of man, historical Christianity and a total gospel. The emergence of

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In this interpretation of St. Paul's Epistle to the Romans, Professor Quimby applies the teachings of Paul to our modern civilization. He begins with a description of the circumstances under which this great Epistle was written, and goes on to describe the city of Rome with all its splendor, its busy trade, its inner life — the narrow back streets, the slave society and the filth — and the religious habits of the greatest city in the world. From this point he takes up the main sections of Paul's treatise, interpreting them for the time in which they were written, and then applying them to our present life. The book closes with a fine chapter on "The Christian's Daily Life" — his duties to others, his duties to the State, the need for Christian brotherhood.

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various lay religious movements, like the Adult School Movement in England and the Christopher Movement in this country, and the growth of redemptive societies, like the Iona Community, are seen as further evidences that new life can spring up in the decay of our times. This book should be required reading for Christian pessimists.

Dr. Trueblood is Professor of Philosophy in Earlham College and is the author of several books.

J. C. P.

Making a Go of Life by Roy L. Smith. Abingdon-Cokesbury Press. 346 pages. $1.00.

A devotional book by Roy L. Smith is sure to stimulate and expand the mind of the reader. The basic material offered here was presented as the Perkins Lectures in Wichita Falls, Texas in 1943. The book is divided into twelve major parts, with four weeks of readings for each part. For each day there is a scripture reference, a passage of comment, a prayer, and a "spiritual experiment." The prayers are original and unconventional. The following "experiment," chosen at random, may be a good sample: "List the great desires of your life. Sift them out until you have reduced the number to five. Then try to imagine what kind of person you would be if these were suddenly realized. Does this give you any idea of the direction in which you are living?" (page 81) The dust jacket promises that "Any person who reads this book and applies the guidance offered will find himself in finding God." Try it and see!

W. R. L.

The Near East

Armenian Affairs. A Journal of Armenian Studies. Volume I; Number I. A quarterly to sell at one dollar per copy; $4.00 per year. American National Council of America, 144 East 24th Street, New York 10, New York.

As the Jews of the world have dreamed of the homeland so the Armenians throughout the world have had a dream of returning to the ancestral fields. There are one and a half million of them scattered throughout the world. Persistent Turkish persecutions have destroyed the homes, razed their churches, and banished individuals. Here is one of the oldish Christian cultures systematically destroyed by an unfriendly nation.

This quarterly is dedicated to the task of preserving the cultural contributions of the Armenian people and arousing interest in their problems. American Christians have shared in the Jewish hopes for a restored Israel; our government has been friendly to the Israeli nation. But since the Near East relief of a generation ago there has been little American interest in the Armenian people. In the pages of this apparently innocent, but materially beautiful quarterly, there is most devastating evidence of the continued persecution of the Armenian people. The program of Turkish relief sponsored by our United States has enabled the Turkish government to build an iron curtain about its lands so that the truth of Armenian destruction does not reach many of us. In the pages charges are made of news censorship by the United States Military Commission to Turkey which violates the principle of freedom of communication. As the result the Armenian people are seeking for what they think will be a greater freedom under Soviet Russia. If the charges are true what a travesty on democracy is

Thou Shalt Have No Other Gods Before Me

"Do we make ourselves gods, obeying our own wills rather than God's will, or do we follow unswervingly that first commandment which in positive form declares, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve?' Unless we give priority in our lives to our allegiance to God, the other nine commandments are of no consequence—in a word, nothing else matters; but if we dedicate ourselves to Him, we shall learn in our own experience that 'He maketh all things New'."

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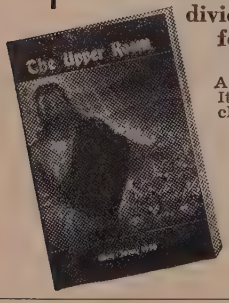

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being perpetuated in our military aid to Turkey.

But these revelations are but incidental to the book as a whole. It is a big quarterly of about 130 pages. Two most attractive color prints are offered —one of Mount Ararat, the second a scene from the Battle of Vartannantz. This battle between the Armenians and the Persians was fought in A.D. 451. The quarterly has splendid articles on the history of Armenia, its customs, its literature. There is a pictorial presentation of the Catholicate of Cilicia.

Traditionally, Christianity in Armenia dates back to Apostolic days.

W. H. L.

Book Reviewers in This Issue

Fred Smith, Congregation Minister, Leavenworth, Kansas.

Raymond W. Albright, Evangelical School of Theology, Reading, Pennsylvania.

Harold W. Freer, Dover Congregational Church, Westlake, Ohio.

James C. Perkins, Minister, First Congregational Church, San Antonio, Texas.

John F. C. Green, Minister, First Evangelical Congregational Church, McKeesport, Pennsylvania.

Lewis H. Chrisman, West Virginia Wesleyan College, Buckhannon, West Virginia.

W. R. Locke, Minister, Methodist Church, Perry, Ohio.

William H. Leach, Editor, *Church Management*, Cleveland, Ohio.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. I. Baker Book House. 500 pages. $4.50.

This is a reprint of an old standard work brought out by the Baker Book House. The Schaff-Herzog is one of the sets always found in an adequate reference library. The "New" in the title refers to the revision which was completed in 1907. As reviewed in the preface, the history of the encyclopedia goes back to 1853, proceeds through several revisions and translations, and includes the work of many continental and American scholars. The 131 names listed as contributors and collaborators for Volume I represent the best scholarship of the 19th century. Articles vary in length from one line to twenty-four pages, and the long articles are well paragraphed and headed by an outline of contents for convenience.

The announced plan of the publishers is to issue one volume each month at $4.50 each until the set of thirteen is completed. Two supplementary volumes, to be prepared under the editorship of Lefferts A. Loetscher, are planned to bring the encyclopedia "completely up to date."

W. R. L.

Building Better Homes

This Church Used Family Life Week for Youth Conferences On Sex, Home and Christian Living

*by Ernestine S. Daum**

YOUNG people of the church are often not considered in the business of building better homes. Special attention is given to those who have already established a family life, or, in premarital counseling to those young couples who are about to enter into matrimony. But what of the adolescents — the potential parents — who are now merely regarded as "school children"? What is the church's responsibility to them in helping to establish Christian homes throughout its congregation?

Young people today face a number of problems. Society in general seems to approve of activities which conflict with the teachings of the church. Lacking the wisdom which comes from experience in dealing with the ways of the world, teen-agers often take the easy course, the attitude of "Well, everybody's doing it, so what's wrong with it?" How can we guide them along the right paths so that they will come willingly?

For one thing, the church must provide a program of activities that will appeal to the ability and interests of its young people. It must offer something worthy of their time and interests. It must meet their needs, which include physical, mental, social and spiritual growth. The church must recognize the important part it can play in each of the four-fold phases of life, and then it must make provisions for further guidance in *each one.*

Paul's letter to the Ephesians, with special reference to the Christian home (Chronicles 5:1-33) served as a theme for a recent Youth Conference in our church, which was designed to recognize the teen-ager's part in building better homes. Sponsored by the Married Couples Club, the program included a six-hour variety of activities for boys and girls of the congregation between the ages of 15 and 17, and will be repeated later on for a younger age group. The program included periods of fun, fellowship, discussion, instruction, and worship.

The idea for such a conference was the outgrowth of a Sunday school lesson on "Boy-Girl Companionship" and the pupils' reactions to a film strip entitled, "Boy Meets Girl." Investigation of the local high school program showed that very little sex instruction was offered there. Members of the Couples Club, recalling their own lack of such education in youth, were eager to sponsor the conference as a service to the church.

Three Month's Planning

A committee was selected to take charge of the conference program, and three months of planning followed. First of all, parents of the young people who were in the specified age group were invited to a meeting with the committee to learn the nature of the conference. Those who were unable to attend the meeting were visited, so that each father and mother was contacted. The parents, along with the members of the church council, agreed to the need of sex instruction which would stress Christian attitudes and principles, and all pledged their sup-

*Family Life Week will be observed by the churches May 12-19. The program described here was developed in the Lutheran Church of the Atonement, of which Mrs. Daum is a member.

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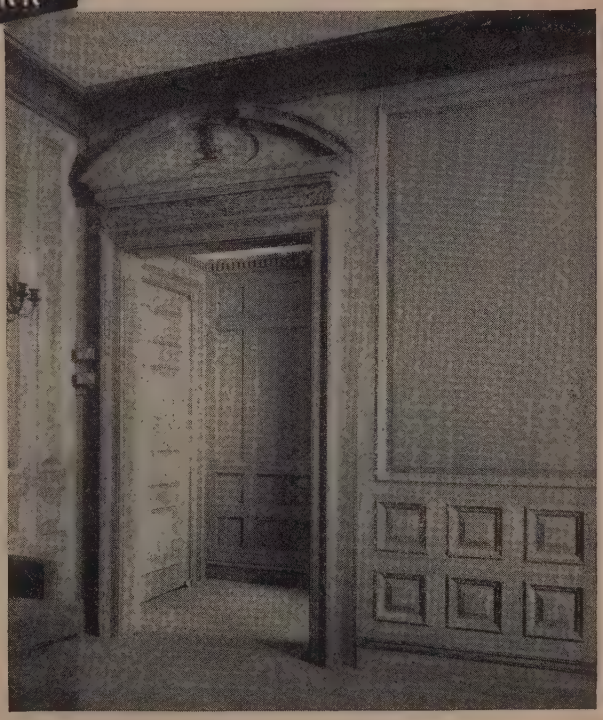

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port and cooperation.

Next, letters were sent to various city and county medical agencies explaining the proposed program of the conference, and asking for instructors which would be recommended. When the instructors had been selected, the committee suggested specific subjects to be covered in their talks, which would meet the needs of the young people. Every detail of the conference was planned carefully in advance, and finally, invitations were sent to the teen-agers with a brief outline of the program to be presented.

Twenty young people were on hand in the church basement the Saturday afternoon scheduled for the conference. The first half-hour, which was the "warm up" period, consisted of a series of hilarious "ice-breaker" games and mixers led by an enthusiastic member of the Couples Club. It proved to be a good way to greet the young people; winning their interest and cooperation at the very beginning set the pace for the rest of the program.

Boys and girls separated for the next two items on the program, which featured "The Story of Life for "Teen-Agers," and "The Christian Approach to Life." A young woman physical education teacher with special training in sex instruction for youth led the girls in a discussion of the scientific story of life, while a young doctor instructed the boys. (Both speakers had been recommended for this part of the program by the County Tuberculosis and Health Association.) In order to avoid embarrassment on the part of the young people, no other adults were present at these meetings.

A discussion of the Christian attitude toward sex conduct followed, under the leadership of the minister for the boys and a young woman from the Couples Club for the girls. These talks were based on the fifth chapter of Ephesians and texts on the Christian interpretation of sex.

The two groups came together again for a fun period, beginning with a treasure hunt held outside the church. The nature of the game immediately dispelled any possible feeling of strangeness or embarrassment, which the committee thought might follow the instruction period. After an hour of planned recreation, an educational movie was shown. This was followed by a covered dish supper served by the Couples Club and a "group sing" around the table.

The Christian Home

The serious part of the conference was resumed after supper when a panel of five adults guided a discussion on the Christian home. The whole group of teen-agers participated in consider-

ing problems in family relationship and offering suggestions to improve the home atmosphere. Better ways of working together and understanding each other, as well as family worship, recreational activities, and family councils were discussed.

A candlelight worship service in the church concluded the Youth Conference program. Each person was given a candle as the group proceeded silently to the front pews of the church, lighted only by two altar candles. One of the young people read from the Scriptures First Corinthians 13:1-7, and the minister offered a prayer for Christian homes. Two other young people took part in the service by reading responsively verses from the Bible on the duties of each member of the family in a Christian home.

Following the responsive reading, the entire group of young people and members of the Couples Club went to the altar to light their individual candles from the candle held by the minister, while a member of the choir sang, "Follow the Gleam." The minister concluded the program with a prayer of dedication, expressing the theme of the conference:

"Eternal God whose fatherly love is from generation to generation, we dedicate to Thee the homes with which Thou hast blessed us, our daily lives in those homes, our words and deeds, our hopes and ambitions, our hearts, and wills, beseeching Thee to transform them with the touch of Thy divine power, and to make them a part of Thy true kingdom, through Jesus Christ, our Lord. Amen."

It has not been possible since to evaluate to the full extent the results of such a conference. The varied program appeared to be well received by the young people. The mixture of fun, serious instruction, frank discussion and social and religious fellowship helped bridge the gap between the teen-agers and adults. A closer affinity was established between the young people and the young married couples who are in the process of founding Christian homes. This we know resulted from the conference.

Other results may be revealed over a period of time. Perhaps the conference enlightened a youngster who was bewildered by mixed emotions on the subject of love and marriage; it may have helped formulate standards by which a future mate is chosen; it may have raised the standards of self-conduct among the teen-agers; and it may have effected a stronger bond of Christian love between each husband and wife taking part in the program. The success of a future marriage may even be a result of the conference. Only time will tell, but surely the work of the church and the home must be closely allied.

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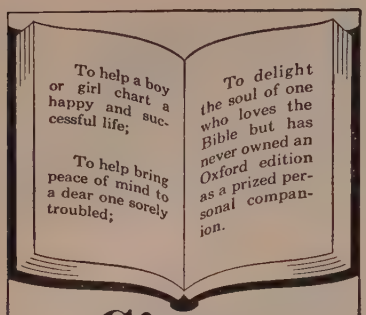
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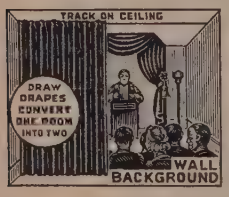

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Items which reach us by April 18 can be in the May issue.

Greater Cincinnati Area. First Presbyterian Church U. S. A. in Newport, Kentucky with membership of approximately 300, offers honorarium of $100 for one preaching service each Sunday in August. Free use of modern manse in best residential section of city. Newport is just across Ohio river from Cincinnati. Many advantages including National League baseball games, trips into historic Kentucky. Pastor would like similar exchange in any part of United States or Canada. Have had many satisfactory exchanges in past. Can give best of references. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Nova Scotia. Heartz Memorial United Church of Canada, with manse at Weymouth, Nova Scotia. Pastor and mother desire to effect exchange of manse and pulpit for either July or August. Lovely beach at Sandy Cove nearby, many tourists. All modern conveniences in manse. **Ralph Knock, Weymouth, Nova Scotia, Canada.**

* * *

Porter, Indiana. Evangelical United Brethren minister desires mutual exchange of pulpit and parsonage for two or three weeks in August. A small town church of 250 members located forty miles from Chicago's Loop, three miles from beautiful Lake Michigan and Indiana's Dunes State Park. Morning service only. Prefer to exchange with New England minister but will consider other offers. **A. E. Givens, Porter, Indiana.**

* * *

Will Supply. Minister of First Methodist Church, Festus, Missouri, thirty miles south of St. Louis, will be glad to supply a church in Boston or on Cape Cod during the month of July in exchange for use of parsonage. Morning service only. Would consider a church in Washington, D. C., also. **Marshall A. Bridwell, 829 West Main Street, Festus, Missouri.**

* * *

St. Thomas, Ontario, Canada. United Church, minister in city of 20,000 situated on No. 4 Highway, midway between Buffalo and Detroit, and eight miles from very popular summer resort on Lake Erie, will supply American pulpit for month of July. Parsonage required. Present church membership 800. Would like church of comparable size. Minister exchanging may have use of parsonage with all modern conveniences. No preaching required but could be arranged. An excellent opportunity for a summer vacation in Canada with good fishing, golfing and swimming. **Milton G. Cook, 14 Balaclava Street, St. Thomas, Ontario, Canada.**

* * *

Will Supply. Congregational minister serving suburban community church with 359 families, will supply liberal church anywhere in northeast, month of July in exchange for living accommodations or any other arrangements which may be suggested. Family consists of wife and two daughters, 15 and nine years old. No exchange. **H. A. Bourdeau, Box 172, Tewksbury, Massachusetts.**

* * *

Horace, North Dakota. Delightful suburban village, 15 minutes from Fargo, N. D., and Moorehead, Minnesota. The latter towns have three colleges, excellent library facilities and are music centers. One hour from famous vacation land of Detroit Lakes, Minnesota, with swimming, fishing and boating. The Horace parish is composed of three congregations immediately surrounding the City of Fargo. The Horace parsonage is a spacious furnished home, four bedrooms newly decorated last summer. Modern kitchen, Monarch electric range, new Crosley refrigerator. Would desire exchange with someone for the month of July and August in mountainous regions of Colorado, in or near Denver. Parsonage exchange only preferred, but pulpit exchange could be arranged if necessary. Seven in family. **O. E. Dolven, Lutheran Pastor, Horace, North Dakota.**

* * *

Washington, D. C. Minister of a delightful Community church located in suburban northwest Washington, the capital of your nation, offering an opportunity to really see the many beautiful and historic places of interest, desires to exchange pulpit and parson-

age with a minister living on Lake Michigan, not too far from Chicago, for the month of August. Desire bathing and recreational opportunities for two boys, age 10 and 13. **Milton B. Crist, 5200 Cathedral Ave., N. W., Washington 16, D. C.**

* * *

Will Supply pulpit of any congenial denomination, month of August. Honorarium or use of manse; will consider exchange. Careful use of your home assured; we have no children or pets. References. Prefer mountains: Alleghenies, Rockies, Smokies . . . What have you? **W. Howard Lee, Memorial Presbyterian Church, St. Augustine, Florida.**

* * *

Big Stone Gap, Virginia. Presbyterian church in beautiful mountain town of southwest Virginia, "On the Trail of the Lonesome Pine." Ten-room brick manse, all conveniences. Ideal summer climate. Morning service only. Desire mutual exchange for August, any Protestant denomination. Prefer New England, on or near coast, or some other locality near beach. **James E. Ratchford, 921 West Second Street, Big Stone Gap, Virginia.**

* * *

Easton, Connecticut. Congregational church. Desire parsonage exchange with United Church of Canada minister during month of August. Montreal or Ottawa area preferred. Easton lovely residential town, nine miles from Bridgeport, 55 miles from New York on Merritt Parkway. Four in family. Parsonage small, two bedrooms, modern conveniences. No objection to preaching. **Charles D. Broadbent, P. B. Box 16, Easton, Connecticut.**

* * *

Williamsburg, Virginia. Methodist church. Here is the restoration of one of the great historic areas of America. Would like to exchange pulpit and parsonage for two weeks in July or August. **James W. Brown, The Methodist Church, Williamsburg, Virginia.**

* * *

Will Supply. I would be glad to supply the pulpit of a New England church during July or August. Prefer Connecticut or Massachusetts. **A. Homer Jordan, Tripp Avenue Christian Church, Dunmore, Pennsylvania.**

* * *

Supply Wanted. Medford, Massachusetts. First Methodist Church, with over 600 members, located about seven miles from downtown Boston. Universities, beaches, historical places and libraries. Desires Protestant minister to supply pulpit, one service each Sunday, for last Sunday in July through Labor Day Sunday, and be ready to perform marriages and conduct funerals in exchange for use of modern parsonage. No exchange. Two sleeping rooms available. **Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.**

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East Liverpool, Ohio. Would be glad for exchange with pastor of any congenial denomination for month of August either in the eastern part of the U. S. (New England preferred) or in the mid-west near the Denver area or park area. Our city is located in the beautiful Ohio River valley; the pottery center of the world; near Pittsburgh and Youngstown. Many cultural op-

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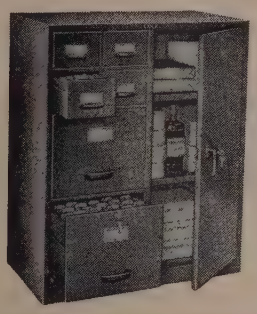

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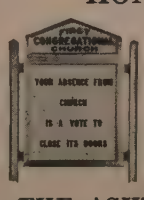

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Biographical Sermon for April

Henry Ford -- Individualist

by Thomas H. Warner

And he made in Jerusalem engines, invented by cunning (clever) men.—II Chronicles 26:15.

HENRY FORD was born on a farm in Greenfield township, Michigan, a suburb of Detroit, July 30, 1863. He died April 8, 1947.

His father, William Ford, was an Irish immigrant, his mother, Mary Litegott, was of Dutch ancestry. Ford was not the son of impoverished parents, his father was a well-to-do farmer.

Ford obtained his education from a settlement school near Greenfield, he continued there until he was sixteen. Then he left the farm to work in a machine shop in Detroit. Several decades later, after success had come, he bought up most of the land in the vicinity.

Ford was married on April 11, 1888, to Clara Bryant. When he married, his parents offered him a farm of his own in the neighborhood. But he had visions of a career in mechanics.

Success did not come to Ford until he was well past forty. Scoffed at in early life as a dreamer, or, as a young fellow with a lot of crazy ideas, in middle life he saw his youthful visions develop into activities that enabled him to give employment to more than 200,000 persons. The venture for whose $28,000 capital he had to beg from friends and acquaintances in 1903, grew into assets for which he was said to have refused $1,000,000,000.

Ford became known in the far corners of the earth as "a man whose genius brought into being an industry that changed the world."

From the Detroit machine shop Ford graduated as a stationary engineer in the 80's. He built a threshing machine which he sold to one of his father's neighbors. It was not a success and was junked.

In 1892-93 came the idea of a gasoline-propelled horseless carriage. Ford made one with a two-cylinder engine, purely as an experimental model. But, as he expressed it later, "The darn thing ran." This crude vehicle was the forerunner of the millions of cars which subsequently bore the Ford name. It was built in a little brick shed.

Ford became an industrial colossus. While his fame and wealth was based upon the success of the Ford Motor Co., his genius spread through scores of other fields. He became a railroad executive, a pioneer in commercial aviation, a grower of rubber, an author and publisher, a sociologist, a mine owner, shipping magnate, lumber man, chemist, manufacturer of farm tractors, cloth glass, and artificial leather.

Ford was an outstanding individualist. He preferred to work alone. For bankers he had a positive distaste, yet he was the largest individual bank depositor in the world.

Ford was a lone exponent of the open shop. He opposed the unionization of his factories until a bargaining election disclosed that the C. I. O. United Automobile Workers had a majority of his employees in its membership. Then he recognized the union, granted all its demands, and went even further than his competitors by proposing the union dues check-off as part of the contract.

Ford made one attempt to enter politics. But he was defeated in 1918 for U. S. senator from Michigan by a small margin.

Ford was not a churchman, but he put $10,000,000 into a hospital in Detroit and in World War I days turned it over to the government for the rehabilitation of wounded servicemen. It did service worth $2,500,000 a year in terms of money. For years Ford paid deficits of $300,000 annually.

Mrs. Ford took a personal interest in the hospital. She was also a generous supporter of the Moral Re-Armament Group, formerly known as the Oxford Group.

Ford was given a degree of doctor of engineering by the University of Michigan in 1926. Ten years later Colgate University bestowed upon him an honorary degree of doctor of laws, citing him as "of the select company assured of perpetual fame," and one whose "triumph will be recorded in the history of our times."

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Ford tried to end World War I by sending a $400,000 peace ship expedition to Europe, "to get the boys out of the trenches by Christmas." Credit for inspiring the expedition was given chiefly to Mme. Rosika Schwimmer, a prominent pacifist. The party wandered from capital to capital and finally disbanded. The expedition was one of the few Ford failures.

When the United States entered the war, Ford put his resources at the disposal of the government. "I want peace," he said, "but I will fight like the devil to get it. I hate war so much I am willing to enter this one to make it the last." He made Eagle boats (sub chasers) and other armament. His factories turned out billions of dollars worth of war weapons.

A phase of the Ford career that aroused world-wide comment and a great deal of enmity for him, was the anti-Jewish campaign that was carried on in his *Dearborn Independent*. It had as its foundation documents that purported to be "Protocols of the Elders of Zion," outlining a Jewish conspiracy for Jewish domination of the World. These papers had been denounced for years by Jewish leaders throughout the world as forgeries. But they always bobbed up when anti-Semitic campaigns were under way. The Swiss courts decided that the documents were fakes, evidently plagiarized from Maurice Joly's satiric *Dialogues in Hell*.

A $1,000,000 libel action was brought against Ford by Aaron Sapiro, Chicago attorney. It was settled out of court. Ford repudiated the *Dearborn Independent's* campaign, and said he was not fully aware of what the publication carried.

In July, 1927, Ford issued a statement in which he said: "I am fully aware of the virtues of the Jewish people as a whole, of what they and their ancestors have done for civilization and for mankind toward the development of commerce and industry, of their sobriety and diligence, their benevolence and their unselfish interest in the public welfare."

In 1919 Ford brought a suit against the *Chicago Tribune* for calling him an anarchist. He won a victory and was given six cents as damages.

Ford was buried in a humble little cemetery near the vast River Rouge plant which symbolized the extent of the Ford Motor Co. The cemetery, hallowed ground for generations of the family, is located on a part of what used to be the farm where he was born.

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Ministers' Vacation Exchange

(From page 65)

portunities and beautiful scenic country. Would be glad to exchange on terms of Sunday morning preaching. My church is comparatively small—300 members. Beautiful new parsonage with all modern conveniences, including Bendix washer and dryer. Suitable honorariums will be arranged for preaching. **David W. Skeen, 604 Orchard Grove Avenue, East Liverpool, Ohio.**

* * *

Grand Rapids, Michigan. South Congregational Church, 900 members, moving into a new church edifice in May. Would like to correspond with minister interested in an exchange of pulpits and parsonages for one month this summer. **Earl F. Collins, 1817 Madison Avenue, S. E., Grand Rapids, Michigan.**

* * *

Columbus, Ohio. August manse exchange desired. Pulpit supply optional. Varied cultural and vacation advantages within easy driving distance; Ohio State museum, art gallery, libraries, state parks and many historic places, zoo, golf, Scioto and Olentangy river picnic areas. Comfortable, modern, four-bedroom manse in quiet residential-suburban area. Five in family. Successful exchanges in previous years. Careful use of home assured. **Wilson E. Spencer, Kohr Memorial Presbyter-**

(Turn to page 71)

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Religion in the British Isles

by Albert D. Belden of London

The Archbishops and the H-Bomb

Both His Grace of Centerbury and His Grace of York have recently expressed themselves forcibly about the most recent horror-weapon, the Hydrogen Bomb. They are certainly voicing a sharp rise of feeling in the public both of the church and the nation. The Archbishop of York puts forward a three-point policy:

(1) Another high level attempt at agreement with Russia;

(2) If rebuffed the nations should make a solemn covenant to suppress any nation using the bombs, and

(3) The nations should declare that neither singly or collectively will they be the first to use the atomic bomb.

"This would enable a treacherous enemy to give a decisive blow but it is better to run the risk of this than to commit the horrible crime of slaughtering millions of men, women and children."

That last statement is indeed a new step forward.

The Church's Social Record

During February a most interesting debate occurred at the Oxford Union. The motion before the House was "This House condemns the social record of the Churches." It was moved by Prof. J. B. S. Haldane, Communist professor of biometry at London University. The opposition was led by a former president of the Union, forty years ago, Dr. Nathaniel Micklem, principal of Mansfield Theological College, Oxford. Here is an extract from Dr. Micklem's address:

"We hear much today about the welfare state, and we may well ask ourselves who it was who made that possible. We have to agree that it was in the main sponsored and carried out by Christians. It must not be forgotten that many of the leaders of the Labor Movement in the early days were Methodist local preachers, who sponsored and led the crusade for social change. Those changes culminated in the beginnings of the welfare state and that was very largely the work of Christians.

"A just order of society springs from Christianity. Justice comes before charity, justice begins with charity and it was the Christians, it was never to be forgotten, who started the hospitals, schools and so many other charitable works in the first instance. All the social effort was done by Christians in the name of Christ.

"Nor is it only in this country, or indeed in Western Europe that the work has been done. The social effort has been continued all over the world, in Asia, Africa and India. The social progress of those continents in the last hundred years is a very remarkable one and it was all founded by Christians.

"The amazing resurgence of the East, the immense upsurge of a new life in Asia, Africa and elsewhere is due more than anything else to the churches, through their social record of hospitals, schools and universities."

Dr. Micklem was supported by an undergraduate who was a grandson of General William Booth, founder of the Salvation Army, namely Mr. Stanley Booth-Clibborn of Oriel College.

The motion was defeated by 315 votes to 183.

Hanham Mount, Bristol

Mow Cop, the site of the first Methodist camp meeting, has become national property and a proposal is under way for a similar preservation of Hanham Mount, Bristol, where George Whitefield and the Wesleys first preached outside consecrated buildings. The local authorities hope to segregate a part of the mount, fix a replica of the table from which Whitefield preached and erect a beacon that would cast its rays as far as Bristol and Bath. The scheme is being promoted as a part of the Festival of Britain. Many American Methodists, it is thought, would like to visit so historic a spot. The Urban District Council is interested and its clerk, Mr. H. I. Dearnley, A.C.A., Council Offices, Kingswood, Bristol, is receiving donations.

Gallup Poll on Marriage

The News Chronicle of London recently carried through a Gallup Poll on the Secret of Happy Marriage. In reply to the question, whether their marriage had been successful or not very successful, one in three said "very successful," one in four "moderately successful," one in twelve "not very successful," while one per cent was doubtful.

It is not surprising that few Christian people confessed to unhappy marriages. In church circles any such unhappiness would be spotted at once and most ministers would probably agree that such cases are exceedingly rare.

But the investigators sought the "secret" of happy marriage. What is it? There are not a few such secrets. Tolerance, as pointed out, may be the chief thing. In humble homes in past generations a semi-humorous story was widely cherished which embodied a galaxy of

rules for keeping relations sweet and the fireside happy. A husband would smilingly tell you that in his home they kept two "bears," by which he meant "bear" and "forbear."

Kagawa in London

Crowded audiences are greeting the famous Apostle of Japan as he joins in the "Ringing London" campaign of evangelism organized by the Mildmay Conference Centre. His uncompromising Christian pacifism is impressing ministers very much as is also his claim that Japanese Christianity assumes this to be the Faith.

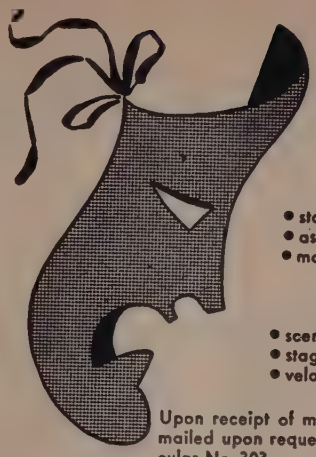
Speaking of Christianity in Japan, Dr. Kagawa said that following peace in 1945 there were present in Japan all the factors which might easily have resulted in a revolution of the worst kind. "The impact of Christianity upon Japan, however, has brought a new purity of life; a new sense of service; and a new attitude to human labor. We have a preamble to our new Constitution which is substantially Christian. Christianity, by its high spiritual teaching, has brought about a bloodless revolution which has so affected Japan's outlook that a new age is imminent in our country."

Innovation at St. Paul's, London

The first non-Anglican minister to preach in St. Paul's Cathedral, the "parish church of the Empire," is to be Dr. George Macleod, of Iona. This historic distinction has therefore fallen to the Church of Scotland, which is Presbyterian. English Free Churchmen are familiar in the part of reading the lessons. Dr. Macleod will be on the other side of the nave and actually (an important fact from the Church of England angle) occupying the pulpit. The director of the Iona Community is known for his social activities, but he also has liturgical ideals which undoubtedly interest Anglican leaders. The service will be on the morning of Good Friday.

England's Countryside

The British Council of Churches held an important conference early in February, under the chairmanship of the Bishop of Worcester. The theme was "The Concern of the Churches for the Countryside." Over fifty delegates attended, representative of the different denominations, excluding the Roman Catholic, from all over the British Isles. Also present were members of the Y.M.C.A., and the Industrial Christian Fellowship; other branches of rural life were keeping in touch. Addresses were given by chosen speakers on aspects of rural life, and the part the Church must play in the renewal of Christian worship and standards of life.



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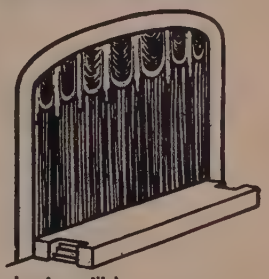

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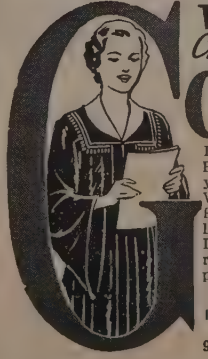

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Ministers' Vacation Exchange

(From page 67)

ian Church, 1488 Kohr Place, Columbus 11, Ohio.

* * *

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* * *

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* * *

Will supply. Personable pastor, thirty-eight years of age, "Boston" graduate, with metropolitan and college church experience, will supply any respectable pulpit four Sundays during July or August providing (1) the church is near mountains, lakes or seashore, (2) the congregation is not afraid of hearing sermons based on honest Biblical scholarship, and (3) the parsonage or manse is worthy of good care by my wife and two daughters (who know this ad is being inserted). No exchange of pulpits wanted unless you like your weather hot and humid. **Please write Warren W. Peters, The Methodist Church, Lebanon, Illinois.**

* * *

Mount Vernon, New York. First Methodist Church. Would be willing to exchange for the month of August with some pastor in Colorado, on the West Coast or in the Southwest. Any congenial denomination. This is a church of 2,000 members in the suburbs of New York City, a twenty-minute drive to Union Seminary and near Atlantic Coast beaches. Two Sunday services. Modern parsonage. **Floyd E. George, Jr., 114 South 8th Avenue, Mount Vernon, New York.**

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* * *

Will supply for use of parsonage. Prefer northern Colorado, Utah or southern Idaho or southern Wyoming. Myself and wife. Am Congregational minister, thirty years' pastoral experience, six years chaplain in veterans' hospital. Prefer Congregational community, Federated or Baptist Church. Or will exchange pulpit and parsonage, July or August. **James S. Bunch, Federated Church, Oswego, Illinois.**

* * *

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(Turn to page 73)

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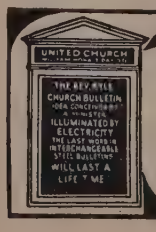

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Editorials

(From page 8)

the world of today. If so, what has happened? Why the cause of the gloom? Is it fear of war? Is it the growing curbs on individual freedom? Is it the danger of statism? Is it a tired world which has grown old with its burden of sin?

I was the only preacher at the table and, unusual for a man in my profession, I kept my mouth shut. I knew only too well the infection of religious philosophy with a dangerous pessimism which fits in well with the dark social thinking of our day.

Whether this philosophy is a product of secular thought or whether the social thinking of gloom is the result of changing theological emphasis I would not say. But that there is some connection there can be no doubt.

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(From page 71)

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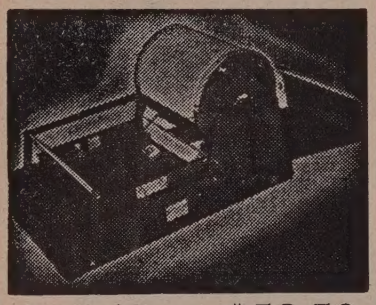

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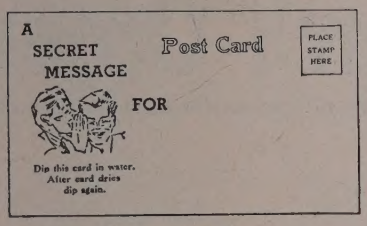

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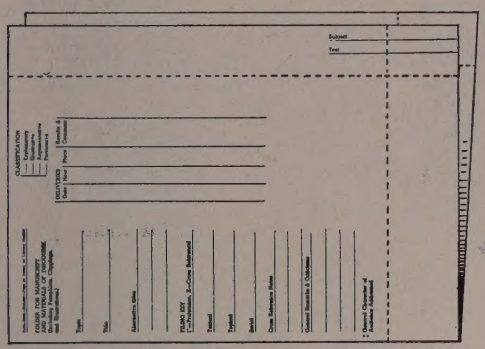

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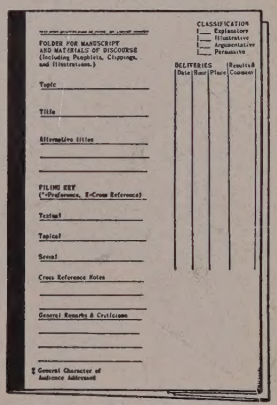

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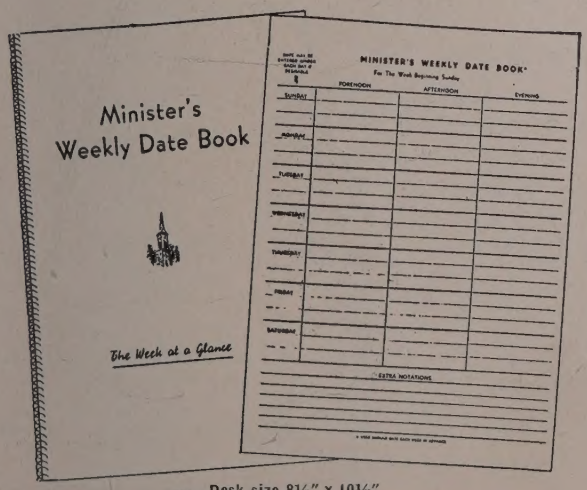

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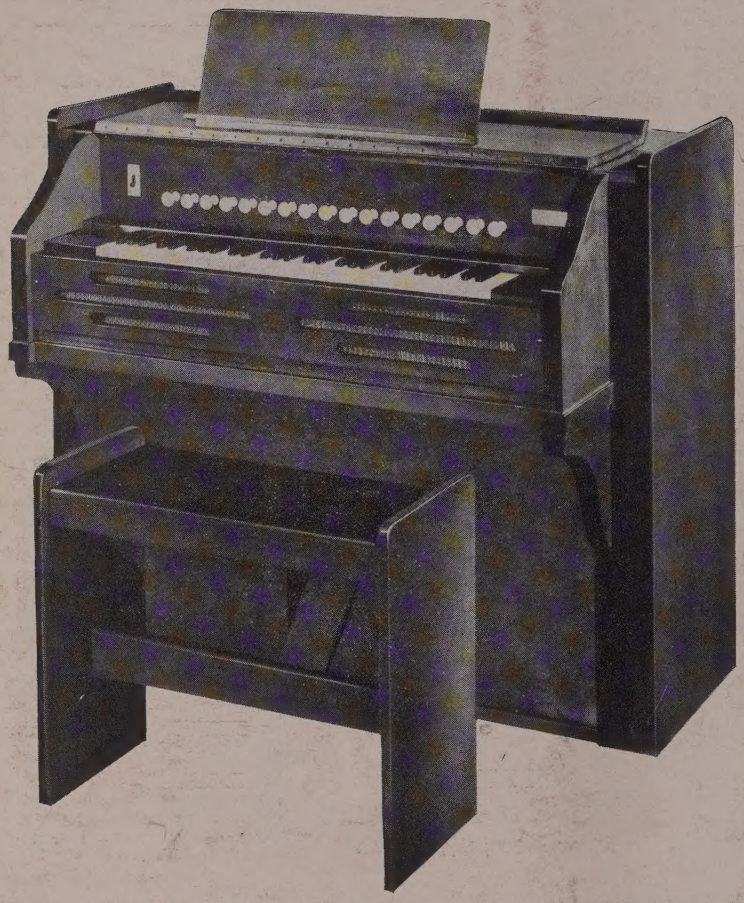

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